A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 12 Yusuf

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Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 12 Yusuf

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 12 Yusuf of the Holy Quran. It specifically discusses the good characteristics one must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Chapter 12 – Yusuf, Verses 1-101

الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ١

إِنَّآ أَنزَلۡنَٰهُ قُرۡءَٰنًا عَرَبِيّٗا لَّعَلَّكُمۡ تَعۡقِلُونَ ٢

نَحۡنُ نَقُصُّ عَلَيۡكَ أَحۡسَنَ ٱلۡقَصَصِ بِمَآ أَوۡحَيۡنَآ إِلَيۡكَ هَٰذَا
ٱلۡقُرۡءَانَ وَإِن كُنتَ مِن قَبۡلِهِۦ لَمِنَ ٱلۡغَٰفِلِينَ ٣

إِذۡ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّي رَأَيۡتُ أَحَدَ عَشَرَ كَوۡكَبٗا وَٱلشَّمۡسَ
وَٱلۡقَمَرَ رَأَيۡتُهُمۡ لِي سَٰجِدِينَ ٤

قَالَ يَٰبُنَيَّ لَا تَقۡصُصۡ رُءۡيَاكَ عَلَىٰٓ إِخۡوَتِكَ فَيَكِيدُواْ لَكَ كَيۡدًاۖ إِنَّ
ٱلشَّيۡطَٰنَ لِلۡإِنسَٰنِ عَدُوّٞ مُّبِينٞ ٥

وَكَذَٰلِكَ يَجۡتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِ وَيُتِمُّ نِعۡمَتَهُۥ
عَلَيۡكَ وَعَلَىٰٓ ءَالِ يَعۡقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيۡكَ مِن قَبۡلُ إِبۡرَٰهِيمَ وَإِسۡحَٰقَۚ
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٞ ٦

۞ لَّقَدۡ كَانَ فِي يُوسُفَ وَإِخۡوَتِهِۦٓ ءَايَٰتٞ لِّلسَّآئِلِينَ ٧

إِذۡ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحۡنُ عُصۡبَةٌ إِنَّ أَبَانَا
لَفِي ضَلَٰلٖ مُّبِينٍ ٨

ٱقۡتُلُواْ يُوسُفَ أَوِ ٱطۡرَحُوهُ أَرۡضٗا يَخۡلُ لَكُمۡ وَجۡهُ أَبِيكُمۡ وَتَكُونُواْ مِنۢ
بَعۡدِهِۦ قَوۡمٗا صَٰلِحِينَ ٩

قَالَ قَآئِلٞ مِّنۡهُمۡ لَا تَقۡتُلُواْ يُوسُفَ وَأَلۡقُوهُ فِي غَيَٰبَتِ ٱلۡجُبِّ يَلۡتَقِطۡهُ
بَعۡضُ ٱلسَّيَّارَةِ إِن كُنتُمۡ فَٰعِلِينَ ١٠

قَالُواْ يَٰٓأَبَانَا مَا لَكَ لَا تَأۡمَ۫نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ١١

أَرۡسِلۡهُ مَعَنَا غَدٗا يَرۡتَعۡ وَيَلۡعَبۡ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ١٢

قَالَ إِنِّي لَيَحۡزُنُنِيٓ أَن تَذۡهَبُواْ بِهِۦ وَأَخَافُ أَن يَأۡكُلَهُ ٱلذِّئۡبُ وَأَنتُمۡ
عَنۡهُ غَٰفِلُونَ ١٣

قَالُواْ لَئِنۡ أَكَلَهُ ٱلذِّئۡبُ وَنَحۡنُ عُصۡبَةٌ إِنَّآ إِذٗا
لَّخَٰسِرُونَ ١٤

فَلَمَّا ذَهَبُواْ بِهِۦ وَأَجۡمَعُوٓاْ أَن يَجۡعَلُوهُ فِي غَيَٰبَتِ ٱلۡجُبِّۚ وَأَوۡحَيۡنَآ إِلَيۡهِ
لَتُنَبِّئَنَّهُم بِأَمۡرِهِمۡ هَٰذَا وَهُمۡ لَا يَشۡعُرُونَ ١٥

وَجَآءُوٓ أَبَاهُمۡ عِشَآءٗ يَبۡكُونَ ١٦

قَالُواْ يَٰٓأَبَانَآ إِنَّا ذَهَبۡنَا نَسۡتَبِقُ وَتَرَكۡنَا يُوسُفَ عِندَ مَتَٰعِنَا
فَأَكَلَهُ ٱلذِّئۡبُۖ وَمَآ أَنتَ بِمُؤۡمِنٖ لَّنَا وَلَوۡ كُنَّا صَٰدِقِينَ ١٧

وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٖ كَذِبٖۚ قَالَ بَلۡ سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرٗاۖ
فَصَبۡرٞ جَمِيلٞۖ وَٱللَّهُ ٱلۡمُسۡتَعَانُ عَلَىٰ مَا تَصِفُونَ ١٨

وَجَآءَتۡ سَيَّارَةٞ فَأَرۡسَلُواْ وَارِدَهُمۡ فَأَدۡلَىٰ دَلۡوَهُۥۖ قَالَ يَٰبُشۡرَىٰ هَٰذَا غُلَٰمٞۚ
وَأَسَرُّوهُ بِضَٰعَةٗۚ وَٱللَّهُ عَلِيمُۢ بِمَا يَعۡمَلُونَ ١٩

وَشَرَوۡهُ بِثَمَنِۭ بَخۡسٖ دَرَٰهِمَ مَعۡدُودَةٖ وَكَانُواْ فِيهِ مِنَ
ٱلزَّٰهِدِينَ ٢٠

وَقَالَ ٱلَّذِي ٱشۡتَرَىٰهُ مِن مِّصۡرَ لِٱمۡرَأَتِهِۦٓ أَكۡرِمِي مَثۡوَىٰهُ عَسَىٰٓ أَن
يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗاۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ
وَلِنُعَلِّمَهُۥ مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمۡرِهِۦ وَلَٰكِنَّ
أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢١

وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ ٢٢

وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ
هَيۡتَ لَكَۚ قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ إِنَّهُۥ لَا يُفۡلِحُ
ٱلظَّٰلِمُونَ ﴿٢٣﴾

وَلَقَدۡ هَمَّتۡ بِهِۦۖ وَهَمَّ بِهَا لَوۡلَآ أَن رَّءَا بُرۡهَٰنَ رَبِّهِۦۚ كَذَٰلِكَ
لِنَصۡرِفَ عَنۡهُ ٱلسُّوٓءَ وَٱلۡفَحۡشَآءَۚ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُخۡلَصِينَ ﴿٢٤﴾

وَٱسۡتَبَقَا ٱلۡبَابَ وَقَدَّتۡ قَمِيصَهُۥ مِن دُبُرٖ وَأَلۡفَيَا سَيِّدَهَا لَدَا
ٱلۡبَابِۚ قَالَتۡ مَا جَزَآءُ مَنۡ أَرَادَ بِأَهۡلِكَ سُوٓءًا إِلَّآ أَن يُسۡجَنَ أَوۡ عَذَابٌ
أَلِيمٞ ﴿٢٥﴾

قَالَ هِيَ رَٰوَدَتۡنِي عَن نَّفۡسِيۚ وَشَهِدَ شَاهِدٞ مِّنۡ أَهۡلِهَآ إِن كَانَ
قَمِيصُهُۥ قُدَّ مِن قُبُلٖ فَصَدَقَتۡ وَهُوَ مِنَ ٱلۡكَٰذِبِينَ ﴿٢٦﴾

وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٖ فَكَذَبَتۡ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾

فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٖ قَالَ إِنَّهُۥ مِن كَيۡدِكُنَّۖ إِنَّ كَيۡدَكُنَّ
عَظِيمٞ ﴿٢٨﴾

يُوسُفُ أَعۡرِضۡ عَنۡ هَٰذَاۚ وَٱسۡتَغۡفِرِي لِذَنۢبِكِۖ إِنَّكِ كُنتِ مِنَ
ٱلۡخَاطِـِٔينَ ﴿٢٩﴾

۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ ۖ
قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ
وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ
أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ ۖ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ
وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾

قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّى
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ﴿٣٣﴾

فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٤﴾

ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا رَأَوُا۟ ٱلْءَايَٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ ﴿٣٥﴾

وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا ۖ
وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ
نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾

قَالَ لَا يَأۡتِيكُمَا طَعَامٞ تُرۡزَقَانِهِۦٓ إِلَّا نَبَّأۡتُكُمَا بِتَأۡوِيلِهِۦ قَبۡلَ أَن يَأۡتِيَكُمَاۚ
ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّيٓۚ إِنِّي تَرَكۡتُ مِلَّةَ قَوۡمٖ لَّا يُؤۡمِنُونَ بِٱللَّهِ وَهُم
بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ ٣٧

وَٱتَّبَعۡتُ مِلَّةَ ءَابَآءِيٓ إِبۡرَٰهِيمَ وَإِسۡحَٰقَ وَيَعۡقُوبَۚ مَا كَانَ لَنَآ أَن
نُّشۡرِكَ بِٱللَّهِ مِن شَيۡءٖۚ ذَٰلِكَ مِن فَضۡلِ ٱللَّهِ عَلَيۡنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ
أَكۡثَرَ ٱلنَّاسِ لَا يَشۡكُرُونَ ٣٨

يَٰصَٰحِبَيِ ٱلسِّجۡنِ ءَأَرۡبَابٞ مُّتَفَرِّقُونَ خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ
ٱلۡقَهَّارُ ٣٩

مَا تَعۡبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسۡمَآءٗ سَمَّيۡتُمُوهَآ أَنتُمۡ
وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٍۚ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۚ أَمَرَ أَلَّا
تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا
يَعۡلَمُونَ ٤٠

يَٰصَٰحِبَيِ ٱلسِّجۡنِ أَمَّآ أَحَدُكُمَا فَيَسۡقِي رَبَّهُۥ خَمۡرٗاۖ وَأَمَّا ٱلۡأٓخَرُ
فَيُصۡلَبُ فَتَأۡكُلُ ٱلطَّيۡرُ مِن رَّأۡسِهِۦۚ قُضِيَ ٱلۡأَمۡرُ ٱلَّذِي فِيهِ
تَسۡتَفۡتِيَانِ ٤١

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُۥ نَاجٖ مِّنۡهُمَا ٱذۡكُرۡنِي عِندَ رَبِّكَ
فَأَنسَىٰهُ ٱلشَّيۡطَٰنُ ذِكۡرَ رَبِّهِۦ فَلَبِثَ فِي ٱلسِّجۡنِ بِضۡعَ
سِنِينَ ٤٢

وَقَالَ ٱلۡمَلِكُ إِنِّيٓ أَرَىٰ سَبۡعَ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ
عِجَافٞ وَسَبۡعَ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖۖ يَٰٓأَيُّهَا ٱلۡمَلَأُ
أَفۡتُونِي فِي رُءۡيَٰيَ إِن كُنتُمۡ لِلرُّءۡيَا تَعۡبُرُونَ ٤٣

قَالُوٓاْ أَضۡغَٰثُ أَحۡلَٰمٖۖ وَمَا نَحۡنُ بِتَأۡوِيلِ ٱلۡأَحۡلَٰمِ بِعَٰلِمِينَ ٤٤

وَقَالَ ٱلَّذِي نَجَا مِنۡهُمَا وَٱدَّكَرَ بَعۡدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ
فَأَرۡسِلُونِ ٤٥

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفۡتِنَا فِي سَبۡعِ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ
سَبۡعٌ عِجَافٞ وَسَبۡعِ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖ لَّعَلِّيٓ أَرۡجِعُ إِلَى
ٱلنَّاسِ لَعَلَّهُمۡ يَعۡلَمُونَ ٤٦

قَالَ تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلٗا
مِّمَّا تَأۡكُلُونَ ٤٧

ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا
تُحۡصِنُونَ ٤٨

ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ ﴿٤٩﴾

وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرۡجِعۡ إِلَىٰ رَبِّكَ
فَسۡـَٔلۡهُ مَا بَالُ ٱلنِّسۡوَةِ ٱلَّٰتِي قَطَّعۡنَ أَيۡدِيَهُنَّۚ إِنَّ رَبِّي بِكَيۡدِهِنَّ
عَلِيمٞ ﴿٥٠﴾

قَالَ مَا خَطۡبُكُنَّ إِذۡ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفۡسِهِۦۚ قُلۡنَ حَٰشَ لِلَّهِ مَا
عَلِمۡنَا عَلَيۡهِ مِن سُوٓءٖۚ قَالَتِ ٱمۡرَأَتُ ٱلۡعَزِيزِ ٱلۡـَٰٔنَ حَصۡحَصَ ٱلۡحَقُّ أَنَا۠
رَٰوَدتُّهُۥ عَن نَّفۡسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾

ذَٰلِكَ لِيَعۡلَمَ أَنِّي لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي كَيۡدَ ٱلۡخَآئِنِينَ ﴿٥٢﴾

۞ وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ إِنَّ
رَبِّي غَفُورٞ رَّحِيمٞ ﴿٥٣﴾

وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦٓ أَسۡتَخۡلِصۡهُ لِنَفۡسِيۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلۡيَوۡمَ
لَدَيۡنَا مَكِينٌ أَمِينٞ ﴿٥٤﴾

قَالَ ٱجۡعَلۡنِي عَلَىٰ خَزَآئِنِ ٱلۡأَرۡضِۖ إِنِّي حَفِيظٌ عَلِيمٞ ﴿٥٥﴾

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلۡأَرۡضِ يَتَبَوَّأُ مِنۡهَا حَيۡثُ يَشَآءُۚ نُصِيبُ
بِرَحۡمَتِنَا مَن نَّشَآءُۖ وَلَا نُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ﴿٥٦﴾

وَلَأَجۡرُ ٱلۡأٓخِرَةِ خَيۡرٞ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٥٧

وَجَآءَ إِخۡوَةُ يُوسُفَ فَدَخَلُواْ عَلَيۡهِ فَعَرَفَهُمۡ وَهُمۡ لَهُۥ مُنكِرُونَ ٥٨

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ قَالَ ٱئۡتُونِي بِأَخٖ لَّكُم مِّنۡ أَبِيكُمۡۚ أَلَا تَرَوۡنَ أَنِّيٓ
أُوفِي ٱلۡكَيۡلَ وَأَنَا۠ خَيۡرُ ٱلۡمُنزِلِينَ ٥٩

فَإِن لَّمۡ تَأۡتُونِي بِهِۦ فَلَا كَيۡلَ لَكُمۡ عِندِي وَلَا تَقۡرَبُونِ ٦٠

قَالُواْ سَنُرَٰوِدُ عَنۡهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ٦١

وَقَالَ لِفِتۡيَٰنِهِ ٱجۡعَلُواْ بِضَٰعَتَهُمۡ فِي رِحَالِهِمۡ لَعَلَّهُمۡ يَعۡرِفُونَهَآ إِذَا
ٱنقَلَبُوٓاْ إِلَىٰٓ أَهۡلِهِمۡ لَعَلَّهُمۡ يَرۡجِعُونَ ٦٢

فَلَمَّا رَجَعُوٓاْ إِلَىٰٓ أَبِيهِمۡ قَالُواْ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلۡكَيۡلُ فَأَرۡسِلۡ
مَعَنَآ أَخَانَا نَكۡتَلۡ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٦٣

قَالَ هَلۡ ءَامَنُكُمۡ عَلَيۡهِ إِلَّا كَمَآ أَمِنتُكُمۡ عَلَىٰٓ أَخِيهِ مِن قَبۡلُۖ فَٱللَّهُ
خَيۡرٌ حَٰفِظٗاۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ ٦٤

وَلَمَّا فَتَحُواْ مَتَٰعَهُمۡ وَجَدُواْ بِضَٰعَتَهُمۡ رُدَّتۡ إِلَيۡهِمۡۖ قَالُواْ
يَٰٓأَبَانَا مَا نَبۡغِيۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتۡ إِلَيۡنَاۖ وَنَمِيرُ أَهۡلَنَا وَنَحۡفَظُ
أَخَانَا وَنَزۡدَادُ كَيۡلَ بَعِيرٖۖ ذَٰلِكَ كَيۡلٞ يَسِيرٞ ٦٥

قَالَ لَنۡ أُرۡسِلَهُۥ مَعَكُمۡ حَتَّىٰ تُؤۡتُونِ مَوۡثِقٗا مِّنَ ٱللَّهِ لَتَأۡتُنَّنِي بِهِۦٓ إِلَّآ
أَن يُحَاطَ بِكُمۡۖ فَلَمَّآ ءَاتَوۡهُ مَوۡثِقَهُمۡ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ ٦٦

وَقَالَ يَٰبَنِيَّ لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ وَمَآ
أُغۡنِي عَنكُم مِّنَ ٱللَّهِ مِن شَيۡءٍۖ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ عَلَيۡهِ تَوَكَّلۡتُۖ
وَعَلَيۡهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ ٦٧

وَلَمَّا دَخَلُواْ مِنۡ حَيۡثُ أَمَرَهُمۡ أَبُوهُم مَّا كَانَ يُغۡنِي عَنۡهُم مِّنَ
ٱللَّهِ مِن شَيۡءٍ إِلَّا حَاجَةٗ فِي نَفۡسِ يَعۡقُوبَ قَضَىٰهَاۚ وَإِنَّهُۥ لَذُو عِلۡمٖ لِّمَا
عَلَّمۡنَٰهُ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٦٨

وَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيۡهِ أَخَاهُۖ قَالَ إِنِّيٓ أَنَا۠ أَخُوكَ
فَلَا تَبۡتَئِسۡ بِمَا كَانُواْ يَعۡمَلُونَ ٦٩

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمۡ جَعَلَ ٱلسِّقَايَةَ فِي رَحۡلِ أَخِيهِ ثُمَّ أَذَّنَ
مُؤَذِّنٌ أَيَّتُهَا ٱلۡعِيرُ إِنَّكُمۡ لَسَٰرِقُونَ ٧٠

قَالُواْ وَأَقۡبَلُواْ عَلَيۡهِم مَّاذَا تَفۡقِدُونَ ٧١

قَالُواْ نَفۡقِدُ صُوَاعَ ٱلۡمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمۡلُ بَعِيرٖ وَأَنَا۠ بِهِۦ
زَعِيمٞ ٧٢

قَالُواْ تَٱللَّهِ لَقَدۡ عَلِمۡتُم مَّا جِئۡنَا لِنُفۡسِدَ فِي ٱلۡأَرۡضِ وَمَا كُنَّا
سَٰرِقِينَ ٧٣

قَالُواْ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمۡ كَٰذِبِينَ ٧٤

قَالُواْ جَزَٰٓؤُهُۥ مَن وُجِدَ فِي رَحۡلِهِۦ فَهُوَ جَزَٰٓؤُهُۥۚ كَذَٰلِكَ نَجۡزِي
ٱلظَّٰلِمِينَ ٧٥

فَبَدَأَ بِأَوۡعِيَتِهِمۡ قَبۡلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسۡتَخۡرَجَهَا مِن وِعَآءِ أَخِيهِۚ
كَذَٰلِكَ كِدۡنَا لِيُوسُفَۖ مَا كَانَ لِيَأۡخُذَ أَخَاهُ فِي دِينِ ٱلۡمَلِكِ إِلَّآ
أَن يَشَآءَ ٱللَّهُۚ نَرۡفَعُ دَرَجَٰتٖ مَّن نَّشَآءُۗ وَفَوۡقَ كُلِّ ذِي عِلۡمٍ
عَلِيمٞ ٧٦

۞ قَالُوٓاْ إِن يَسۡرِقۡ فَقَدۡ سَرَقَ أَخٞ لَّهُۥ مِن قَبۡلُۚ فَأَسَرَّهَا
يُوسُفُ فِي نَفۡسِهِۦ وَلَمۡ يُبۡدِهَا لَهُمۡۚ قَالَ أَنتُمۡ شَرّٞ مَّكَانٗاۖ
وَٱللَّهُ أَعۡلَمُ بِمَا تَصِفُونَ ٧٧

قَالُواْ يَٰٓأَيُّهَا ٱلۡعَزِيزُ إِنَّ لَهُۥٓ أَبٗا شَيۡخٗا كَبِيرٗا فَخُذۡ أَحَدَنَا
مَكَانَهُۥٓۖ إِنَّا نَرَىٰكَ مِنَ ٱلۡمُحۡسِنِينَ ٧٨

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأۡخُذَ إِلَّا مَن وَجَدۡنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذٗا
لَّظَٰلِمُونَ ٧٩

فَلَمَّا ٱسۡتَيۡـَٔسُواْ مِنۡهُ خَلَصُواْ نَجِيّٗاۖ قَالَ كَبِيرُهُمۡ أَلَمۡ تَعۡلَمُوٓاْ
أَنَّ أَبَاكُمۡ قَدۡ أَخَذَ عَلَيۡكُم مَّوۡثِقٗا مِّنَ ٱللَّهِ وَمِن قَبۡلُ مَا فَرَّطتُمۡ
فِي يُوسُفَۖ فَلَنۡ أَبۡرَحَ ٱلۡأَرۡضَ حَتَّىٰ يَأۡذَنَ لِيٓ أَبِيٓ أَوۡ يَحۡكُمَ ٱللَّهُ لِيۖ وَهُوَ
خَيۡرُ ٱلۡحَٰكِمِينَ ٨٠

ٱرۡجِعُوٓاْ إِلَىٰٓ أَبِيكُمۡ فَقُولُواْ يَٰٓأَبَانَآ إِنَّ ٱبۡنَكَ سَرَقَ وَمَا شَهِدۡنَآ
إِلَّا بِمَا عَلِمۡنَا وَمَا كُنَّا لِلۡغَيۡبِ حَٰفِظِينَ ٨١

وَسۡـَٔلِ ٱلۡقَرۡيَةَ ٱلَّتِي كُنَّا فِيهَا وَٱلۡعِيرَ ٱلَّتِيٓ أَقۡبَلۡنَا فِيهَاۖ وَإِنَّا
لَصَٰدِقُونَ ٨٢

قَالَ بَلۡ سَوَّلَتۡ لَكُمۡ أَنفُسُكُمۡ أَمۡرٗاۖ فَصَبۡرٞ جَمِيلٌۖ عَسَى ٱللَّهُ أَن
يَأۡتِيَنِي بِهِمۡ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٨٣

وَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبۡيَضَّتۡ عَيۡنَاهُ مِنَ
ٱلۡحُزۡنِ فَهُوَ كَظِيمٞ ٨٤

قَالُواْ تَٱللَّهِ تَفۡتَؤُاْ تَذۡكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوۡ
تَكُونَ مِنَ ٱلۡهَٰلِكِينَ ٨٥

قَالَ إِنَّمَآ أَشۡكُواْ بَثِّي وَحُزۡنِيٓ إِلَى ٱللَّهِ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا
تَعۡلَمُونَ ٨٦

يَٰبَنِيَّ ٱذۡهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلَا تَاْيۡـَٔسُواْ مِن رَّوۡحِ
ٱللَّهِۖ إِنَّهُۥ لَا يَاْيۡـَٔسُ مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡكَٰفِرُونَ ﴿٨٧﴾

فَلَمَّا دَخَلُواْ عَلَيۡهِ قَالُواْ يَٰٓأَيُّهَا ٱلۡعَزِيزُ مَسَّنَا وَأَهۡلَنَا ٱلضُّرُّ وَجِئۡنَا
بِبِضَٰعَةٖ مُّزۡجَىٰةٖ فَأَوۡفِ لَنَا ٱلۡكَيۡلَ وَتَصَدَّقۡ عَلَيۡنَآۖ إِنَّ ٱللَّهَ يَجۡزِي
ٱلۡمُتَصَدِّقِينَ ﴿٨٨﴾

قَالَ هَلۡ عَلِمۡتُم مَّا فَعَلۡتُم بِيُوسُفَ وَأَخِيهِ إِذۡ أَنتُمۡ جَٰهِلُونَ ﴿٨٩﴾

قَالُوٓاْ أَءِنَّكَ لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِيۖ قَدۡ
مَنَّ ٱللَّهُ عَلَيۡنَآۖ إِنَّهُۥ مَن يَتَّقِ وَيَصۡبِرۡ فَإِنَّ ٱللَّهَ لَا يُضِيعُ
أَجۡرَ ٱلۡمُحۡسِنِينَ ﴿٩٠﴾

قَالُواْ تَٱللَّهِ لَقَدۡ ءَاثَرَكَ ٱللَّهُ عَلَيۡنَا وَإِن كُنَّا
لَخَٰطِـِٔينَ ﴿٩١﴾

قَالَ لَا تَثۡرِيبَ عَلَيۡكُمُ ٱلۡيَوۡمَۖ يَغۡفِرُ ٱللَّهُ لَكُمۡۖ وَهُوَ أَرۡحَمُ
ٱلرَّٰحِمِينَ ﴿٩٢﴾

ٱذۡهَبُواْ بِقَمِيصِي هَٰذَا فَأَلۡقُوهُ عَلَىٰ وَجۡهِ أَبِي يَأۡتِ بَصِيرٗا
وَأۡتُونِي بِأَهۡلِكُمۡ أَجۡمَعِينَ ﴿٩٣﴾

وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ
لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾

قَالُوا۟ تَٱللَّهِ إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ ﴿٩٥﴾

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل
لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾

قَالُوا۟ يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾

فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ
إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾

وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ
رُءْيَٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ
ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ
إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾

۞ رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ
فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى
مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ١٠١

“Alif, Lam, Ra. These are the verses of the clear Book.

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

We relate to you, the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.

[Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.

And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

Certainly were there in Joseph and his brothers signs for those who ask,

When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.

Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people."

Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."

They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?

Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians.

[Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."

They said, " If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."

So when they took him [out] and agreed to put him into the bottom of the well... But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

And they came to their father at night, weeping.

They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe."

And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did.

And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little.

And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a

son." And thus, We established Joseph in the land that We might teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know.

And when Joseph reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good.

And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah . Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

[Joseph] said, "It was she who sought to seduce me." And a witness from her family testified. "If his shirt is torn from the front, then she has told the truth, and he is of the liars.

But if his shirt is torn from the back, then she has lied, and he is of the truthful."

So when her husband saw his shirt torn from the back, he said, "Indeed, it is of the women's plan. Indeed, your plan is great.

Joseph, ignore this. And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

And women in the city said, "The wife of the minister is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah ! This is not a man; this is none but a noble angel."

She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.

Then it appeared to them after they had seen the signs that the minister should surely imprison him for a time.

And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah , and they, in the Hereafter, are disbelievers.

And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allah . That is from the favor of Allah upon us and upon the people, but most of the people are not grateful.

O [my] two companions of prison, are separate lords better or Allah , the One, the Prevailing?

You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah . He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and Joseph remained in prison several years.

And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."

They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."

But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

[He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]."

[Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.

Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store.

Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allah ! We know about him no evil." The wife of the minister said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.

That is so the minister will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers.

And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."

And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."

[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."

And thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.

And the reward of the Hereafter is better for those who believed and were fearing Allah .

And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.

And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father. Do not you see that I give full measure and that I am the best of accommodators?

But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me."

They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]."

And [Joseph] said to his servants, "Put their merchandise into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful."

And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."

[Jacob] said, "Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless you should be surrounded by enemies." And when they had given their promise, he said, " Allah , over what we say, is Witness."

And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah ; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."

So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."

They said while approaching them, "What is it you are missing?"

They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."

They said, "By Allah , you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."

The accusers said, "Then what would be its recompense if you should be liars?"

[The brothers] said, "Its recompense is that he in whose bag it is found - he [himself] will be its recompense. Thus do we recompense the wrongdoers."

So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.

They said, "If he steals - a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them. He said, "You are worse in position, and Allah is most knowing of what you describe."

They said, "O 'Azeez, indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."

He said, "[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."

So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father

has taken upon you an oath by Allah and [that] before you failed in [your duty to] Joseph? So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges.

Return to your father and say, "O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen,

And ask the city in which we were and the caravan in which we came - and indeed, we are truthful,"

[Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed it is He who is the Knowing, the Wise."

And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.

They said, "By Allah , you will not cease remembering Joseph until you become fatally ill or become of those who perish."

He said, "I only complain of my suffering and my grief to Allah , and I know from Allah that which you do not know.

O my sons, go and find out about Joseph and his brother and despair not of relief from Allah . Indeed, no one despairs of relief from Allah except the disbelieving people."

So when they entered upon Joseph, they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."

He said, "Do you know what you did with Joseph and his brother when you were ignorant?"

They said, "Are you indeed Joseph?" He said "I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is

patient, then indeed, Allah does not allow to be lost the reward of those who do good."

They said, "By Allah , certainly has Allah preferred you over us, and indeed, we have been sinners."

He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."

Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together."

And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind."

They said, "By Allah , indeed you are in your [same] old error."

And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allah that which you do not know?"

They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."

He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]."

And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.

My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."”

Discussion of Verses 1-101

The exact meaning of the initial segment of the first verse is still unknown. Chapter 12 Yusuf, verse 1:

“Alif, Lam, Ra…”

Nonetheless, it may indicate that the Holy Quran consists of Arabic letters and words familiar to the Arabs, who represented the primary audience of the Holy Quran. This verse therefore indicates that they lacked valid reasons to dispute the authenticity of the Holy Quran, as they understood its miraculous language—phrases that they were unable to duplicate in meaning, elegance, and practical application, despite their mastery of the Arabic language and their belief in being the most articulate of speakers. Chapter 2 Al Baqarah, verse 23:

“And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful.”

This may explain why the Holy Quran is cited next in verse 1. Chapter 12 Yusuf, verse 1:

“Alif, Lam, Ra. These are the verses of the clear Book.”

Even if a person constructs a graceful and rhythmic sentence in Arabic, they would still be unable to match the deep insights that discuss the essence of human nature, psyche, and disposition. They will not achieve the same level of clarity, which enables even those lacking formal education to understand and implement its teachings in their lives. Additionally, they will find it challenging to express abstract ideas in a simple manner that can be acted upon by everyone, as demonstrated by the Holy Quran. The Holy Quran, by addressing the fundamental aspects of human nature, provides timeless guidance that is advantageous to every individual, community, and era. No verse from the Holy Quran can or will be matched in this respect. This further emphasizes its divine origins.

Generally speaking, the expressions found within the Holy Quran are unparalleled, and its meanings are articulated with great accuracy. The verses and words demonstrate extraordinary eloquence, exceeding that of any other literary work. It is free from contradictions, which are common in all other scriptures and teachings from various religions and lifestyles. The Holy Quran offers a comprehensive account of the histories of past nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in historical studies. It promotes all that is virtuous and forbids all that is detrimental, addressing both individual and societal consequences, thereby ensuring that justice, security, and

peace are established in every household and community. The Holy Quran avoids exaggeration, falsehood, or any form of deceit, unlike poetry, stories, and fables. Each verse is beneficial and can be practically implemented in one's life. Even when the same story is repeated in the Holy Quran, it highlights different important lessons. In contrast to other texts, the Holy Quran does not become monotonous upon repeated reading. It presents promises and warnings, supported by undeniable and clear evidence. When the Holy Quran discusses concepts that may seem abstract, such as the practice of patience, it consistently offers straightforward and practical methods for application in everyday life. It encourages individuals to understand their purpose of creation, which involves sincerely obeying Allah, the Exalted, by utilizing the blessings granted to them in ways that are pleasing to Him, thus ensuring they attain peace and success in both this life and the hereafter by achieving a balanced mental and physical state and by appropriately placing everything and everyone within their lives. It elucidates and makes the direct path appealing to those seeking tranquillity and genuine success in both worlds. It addresses the essence of human nature, thus the guidance provided is both ageless and beneficial for every person, place, and era. When understood and implemented properly, it acts as a solution for all emotional, financial, and physical difficulties. It offers answers to every problem that an individual or community might face. One only needs to look at history to observe how societies that sincerely adhered to the teachings of the Holy Quran enjoyed the rewards of its all-encompassing and timeless wisdom. Despite the passage of countless centuries, not a single letter of the Holy Quran has been modified, as Allah, the Exalted, has promised to protect it. No other text throughout history possesses this extraordinary characteristic. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, spoke to the root challenges faced by a community and detailed the effective solutions for each. By addressing these root issues, many subsequent problems that arise from them would also be mitigated. This illustrates how the Holy Quran offers guidance on all the vital components required for individuals and societies to prosper in both this life and the hereafter. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

And chapter 12 Yusuf, verse 1:

“…These are the verses of the clear Book.”

This signifies the most extraordinary and everlasting miracle that Allah, the Exalted, bestowed upon His last Holy Prophet Muhammad, peace and blessings be upon him. Nevertheless, only those who sincerely seek and commit to the truth will benefit from it, whereas those who succumb to their own desires and selectively accept certain elements of it will ultimately experience loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 12 Yusuf, verse 1:

“Alif, Lam, Ra...”

This chapter of the Holy Quran, like many others, begins with letters whose meanings are not fully understood by people. This serves as a reminder for individuals to approach the Holy Quran with humility, acknowledging the limits of their own understanding. By doing so, they will be able to gain more from the teachings found within the Holy Quran. In contrast, those who approach the Holy Quran with an air of superiority due to their knowledge may find themselves easily questioning it, especially when they encounter difficulties in comprehending the wisdom contained in its teachings. Just as a diligent student demonstrates humility towards their teacher and thus reaps the benefits, only those who exhibit humility towards the Holy Quran will truly benefit from its teachings, leading to peace of mind in both worlds, by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in their lives.

Chapter 12 Yusuf, verse 1:

“Alif, Lam, Ra...”

The fundamental component of knowledge is comprised of letters. Therefore, this verse may also represent the importance of knowledge. It is a duty for all Muslims to pursue and apply both beneficial worldly and religious knowledge, as indicated in the Hadith documented in Sunan Ibn Majah, number 224. Ignorance inevitably leads to sins and misguidance, as one cannot avoid sins without knowledge, nor can one achieve true guidance without it. It is crucial for individuals to act on their knowledge, since knowledge by itself is of no worth unless it is utilized. Just as a map to a destination is ineffective unless one actively employs it to reach that destination, similarly, knowledge that lacks practical application does not result in success. Chapter 62 Al Jumu’ah, verse 5:

“…and then did not take it on (did not act upon knowledge) is like that of a donkey who carries volumes [of books]…”

The greatest knowledge granted to humankind is then cited in the rest of verse 1. Chapter 12 Yusuf, verse 1:

“Alif, Lam, Ra. These are the verses of the clear Book.”

Therefore, to genuinely reap the benefits of the Holy Quran, one must fulfill its various dimensions in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is essential to recite the Holy Quran with precision and regularity. Grasping its meanings and sincerely implementing its teachings in daily life is vital. Simply reciting it in a language that one does not understand is inadequate, as the Holy Quran functions not only as a text for recitation but also as a source of guidance. True guidance can only be achieved when one actively engages with its principles, akin to how a map can only lead one to a destination when it is used. Additionally, it should not be utilized for materialistic ends, where individuals repetitively recite certain verses to obtain worldly possessions, such as a child or a spouse, since the Holy Quran is not a means to fulfill earthly desires. Worldly methods have been established to acquire worldly things, such as a child. Those who faithfully follow its teachings will ensure they correctly use the blessings they have been granted thereby attaining a balanced mental and physical state, while effectively managing all facets of their lives in preparation for their accountability on the Day of Judgement. This results in tranquility in both worlds.

Chapter 12 Yusuf, verse 1:

“Alif, Lam, Ra. These are the verses of the clear Book.”

As discussed earlier, the verses of the Holy Quran are easy to understand and practically apply into one’s life, even in respect to abstract concepts such as patience and gratitude. In addition, as the non-muslims of Mecca were masters of the Arabic language they knew the Holy Quran were not the words of a created being. Chapter 12 Yusuf, verse 2:

“Indeed, We have sent it down as an Arabic Qur'an that you might understand.”

And as they had spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior to his announcement of Prophethood, they knew his words and the words of the Holy Quran were from different speakers. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

The non-Muslims residing in Mecca recognized the validity of Islam; however, they resisted it due to fears that it threatened their earthly ambitions and goals, as well as concerns about the decline of their social standing and influence with the emergence of Islam. Consequently, they fabricated weak justifications to dismiss Islam, seeking to dissuade others from embracing it.

Considering that the Holy Prophet Muhammad, peace and blessings be upon him, did not engage with earlier divine scriptures—a fact acknowledged by both the People of the Book and the non-Muslims of Mecca—he would not have had access to the altered or original teachings of these holy texts. This reality further reinforces the divine origins of the Holy Quran. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

And chapter 12 Yusuf, verse 3:

“We relate to you the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.”

It is important to note that unlike other scriptures, religious or worldly, when Allah, the Exalted, narrates an event of the past He only includes the information which is required to achieve right guidance and He therefore emits information which is not connected to this goal. For example, He often does not mention dates, locations or names, if they are not relevant to the lessons He is conveying. This feature is found throughout the Holy Quran and is one of its miraculous signs, as every word mentioned is

relevant for guidance and no surplus information has been mentioned. This unique feature ensures one fully concentrates and implements the knowledge which leads to an increase in their obedience to Allah, the Exalted, thereby achieving peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Consequently, regarding Islamic teachings, a Muslim should focus on investigating and inquiring about the matters that are mentioned directly in Islamic teachings and are therefore relevant as they will be addressed on Judgement Day. Other branches of knowledge should be set aside, as they may only divert attention from the essential knowledge and actions required. As indicated in a Hadith recorded in Sahih Muslim, number 3257, Muslims are advised to refrain from asking trivial questions and instead focus on steering clear of prohibitions and fulfilling their obligations. Sadly, numerous Muslims, including scholars, have become entangled in discussions and debates over inconsequential topics that will not be questioned about on Judgement Day. This mindset has led to divisions within the Islamic community, despite the directive to maintain unity.

Allah, the Exalted, then discusses some aspects of the story of the Holy Prophet Yusuf, peace be upon him, only mentioning relevant things which are needed to learn the intended lessons and He therefore emits many things as they are irrelevant and will not increase one's guidance. This irrelevant information must therefore not be delved into. Chapter 12 Yusuf, verses 4-5:

"When Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to

me." He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan…""

As a young child, the Holy Prophet Yusuf, peace be upon him, saw and related a dream to his father, the Holy Prophet Yaqoob, peace be upon him, which indicated he would gain superiority over his brothers. Even though one could mistakenly believe the Holy Prophet Yaqoob, peace be upon him, was wrong to criticize his other sons, to the Holy Prophet Yusuf, peace be upon him, and he instead should have covered up their obvious envy for the Holy Prophet Yusuf, peace be upon him, yet he did the right thing, even if it seems harsh. It is a duty of a parent to guide their child in this world. This is only possible when they warn them about things which could misguide them, such as other people, even if they are relatives. If someone's relative is a bad influence, then a parent must warn their child against befriending that relative, even if this seems harsh. Failing to do this only encourages one's child to befriend the wrong people and as a result, the parent will fail in their duty to guide their child by not warning them against befriending their misguided relative. Even though covering the faults of others is a righteous deed, as it leads to Allah, the Exalted, covering up their faults, as indicated in a Hadith found in Sahih Muslim, number 6853, none the less, this does not apply in situations which could lead to harm. Therefore, exposing the bad behaviour of people is more important in order to protect others. This was the aim of the Holy Prophet Yaqoob, peace be upon him, when he warned his son, the Holy Prophet Yusuf, peace be upon him, about his brothers. The one who fails to adopt his attitude will fail their duty towards others.

After warning his son not to inform his jealous brothers about his dream, the Holy Prophet Yaqoob, peace be upon him, did indicate that even

though people are responsible for their own actions and behaviour, none the less, the hand of the Devil is behind the conflicts that arise between people thereby softening the criticism directed at his envious sons. Chapter 12 Yusuf, verse 5:

“…Indeed Satan, to man, is a manifest enemy.”

As the Devil always strives to cause enmity and disunity amongst people, as it prevents them from fulfilling the rights of each other and leads to other sins, such as backbiting and slander, one must avoid being affected by his evil plans by adopting sincerity to others. In fact, adopting sincerity to others is Islam according to the Hadith found in Sahih Muslim, number 196. This encompasses wishing the best for others consistently and demonstrating this through both words and actions. It involves encouraging others to engage in good deeds, prohibiting them from wrongdoing, and being compassionate and kind at all times. This concept can be encapsulated by a single Hadith found in Sahih Muslim, number 170, which cautions that one cannot be a genuine believer until they wish for others what they love for themselves and supports this wish with actions.

The importance of being sincere to others is underscored by the Hadith found in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, emphasized this duty alongside the establishment of the obligatory prayers and the giving of the obligatory charity. This Hadith alone highlights its significance, as it is mentioned alongside two essential obligatory acts.

A component of sincerity towards others is the joy one feels when others are happy and the sorrow experienced when others are distressed, provided that their reactions do not contradict Islamic teachings. A profound level of sincerity entails going to great lengths to enhance the lives of others, even if it results in personal hardship. For instance, one might forego certain purchases to donate that money to those in need. The desire and effort to consistently bring people together for good is an aspect of sincerity towards others, while causing division among them is a trait associated with the Devil. Chapter 17 Al Isra, verse 53:

“…Satan certainly seeks to sow discord among them…”

And chapter 12 Yusuf, verse 5:

“He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.””

One method of uniting people is to conceal the shortcomings of others and to counsel them privately regarding their transgressions. The individual who engages in this behavior will have their own sins concealed by Allah, the Exalted. This is corroborated by a Hadith located in Jami At Tirmidhi,

number 1426. Whenever feasible, one should provide guidance and impart knowledge about the tenets of religion and the useful aspects of the world to others, thereby enhancing both their spiritual and worldly lives. A testament to one’s genuine concern for others is their willingness to defend them in their absence, particularly against the criticism of others. Neglecting others and focusing solely on oneself is not the demeanor of a Muslim. In fact, this mirrors the behavior of most animals. Even if one is unable to transform society as a whole, they can still demonstrate sincerity by assisting those within their immediate circle, such as family and friends. In essence, one should treat others in the manner they wish to be treated. Chapter 28 Al Qasas, verse 77:

“…And do good as Allah has done good to you…”

The foundation of demonstrating sincerity towards others is assisting them with the intention of pleasing Allah, the Exalted. It is important to refrain from seeking appreciation from individuals, as this undermines one's reward and reflects a lack of sincerity towards both Allah, the Exalted, and humanity.

Finally, as Islam consists of fulfilling the rights of Allah, the Exalted, and the rights of people, one must avoid wronging others, even if they fulfil the rights of Allah, the Exalted, such as the obligatory prayers. On Judgement Day, justice will prevail, compelling the oppressor to relinquish their good deeds to their victims. If necessary, they will bear the weight of their victims' sins until justice is fulfilled. This may result in the oppressor facing damnation in Hell on Judgement Day, regardless of their adherence to the

rights of Allah, the Exalted. This important caution is emphasized in a Hadith from Sahih Muslim, number 6579. This is the ultimate aim of the Devil when he encourages enmity, envy and disunity amongst people. Chapter 12 Yusuf, verse 5:

“He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.””

Even though the Holy Prophet Yusuf, peace be upon him, was a young boy, his father wanted to prepare him for his mission to serve Allah, the Exalted, in every aspect of his life and therefore informed him of the favors of Allah, the Exalted, on him. Chapter 12 Yusuf, verse 6:

“And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you…”

The interpretation of narratives includes the ability to understand and respond appropriately to the different mindset and behaviour of people across different backgrounds, educational levels, professions and social classes. This is an essential quality required for a leader, something the Holy Prophet Yusuf, peace be upon him, was being trained for throughout his years, as will be made clear later on.

Chapter 12 Yusuf, verse 6:

“And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you…”

Generally speaking, a parent should always teach children from a young age about the purpose of their creation and encourage them towards fulfilling it, as this alone leads to peace of mind in both worlds. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship Me.”

And chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

A person who understands their purpose of creation and the purpose of life in this world from a young age, will always prioritize fulfilling it over all other things, such as achieving worldly success. In fact, understanding the purpose of life will ensure one uses all the worldly things they achieve, such as wealth and leadership, and all the blessings they have been granted, such as time, correctly as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. This person will understand from a young age, that peace of mind is more valuable than worldly success, such as obtaining fame, wealth, authority, family, friends and a career. In fact, they will firmly understand that these things only have value when one possesses peace of mind. Without peace of mind, these things will only increase one's mental health issues. This is obvious when one observes the rich and famous who persist on misusing the blessings they have been granted and how as a result, they obtain an unbalanced mental and physical state and misplace everything and everyone within their life, despite enjoying worldly luxuries. Whereas, the parent who fails to teach their young child the purpose of life in this world and instead drives them towards worldly success, falsely hoping their child will understand and fulfil the purpose of life in this world at a later age, will only fuse the love and desire of worldly things into their child's heart. When a child is raised with this love, turning towards the obedience of Allah, the Exalted, becomes extremely difficult and as a result, many muslim adults prioritize worldly success over fulfilling the purpose of life in this world, as they were raised with this attitude by their parents and elders. This only encourages them to ignore Islamic teachings in their quest to achieve worldly success. As a result, they will misuse the blessings they have been granted. Consequently, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to defy Allah, the Exalted, they will misplace their blame on the wrong individuals and circumstances in their lives, such as their relatives, for their stress. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially

leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who consistently misuse the blessings they have received, like the wealthy and famous, despite their apparent enjoyment of worldly luxuries. Parents and elders must avoid this outcome in respect to their children, by teaching them from a young age the purpose of life in this world, which involves correctly using the blessings they have been granted and the worldly things they obtain, such as leadership, as outlined in Islamic teachings so that they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

In addition, the Holy Prophet Yaqoob, further encouraged his son, the Holy Prophet Yusuf, peace be upon them, towards fulfilling his purpose in this world by mentioning his ancestors, who strived hard to fulfil their purpose in this world. Chapter 12 Yusuf, verse 6:

"And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac…"

By mentioning his forefathers, the Holy Prophet Yaqoob, peace be upon him, was giving his son the role models he must emulate during his life. This is another vital lesson parents and elders must teach their children. They must encourage their children to adopt the correct role models in life, the greatest of role models being the Holy Prophet Muhammad, peace and blessings be upon him. As his life and teachings have been authentically documented in detail, learning and teaching about his life to one's child has

been made simple by Allah, the Exalted. Sadly, most parents and elders have very little knowledge about the life and teachings of the Holy Prophet Muhammad, peace and blessings be upon him, and therefore fail their duty in providing the best role model for their children. As a result, their children's role models become social media influencers and celebrities. This will only cause them to adopt the attitude and behaviour of these misguided people. As a result, their children will persist on misusing the blessings they have been granted, just like their worldly role models do. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. In order to avoid this outcome, one must take the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, as their role models by learning and acting on their lives and pass this knowledge onto their children. This will ensure they and their children correctly use the blessings they have been granted as outlined in Islamic teachings, just like the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, did. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will lead to peace of mind in both worlds.

Chapter 12 Yusuf, verse 6:

“And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac…”

Furthermore, the Holy Prophet Yaqoob, peace be upon him, pointed out that the favor of Allah, the Exalted, would only be fully realized in his son, the Holy Prophet Yusuf, peace be upon him, if he adheres to the path of his ancestors, who remained firm on the obedience of Allah, the Exalted, and as a result, His favor on them was completed. This imparts a crucial lesson about steering clear of wishful thinking, where individuals persist in disobeying Allah, the Exalted, under the false impression that another will save them from punishment on Judgement Day, such as a pious ancestor. Chapter 66 At Tahrim, verse 10:

“Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."”

As Allah, the Exalted, stands as the ultimate fair and just judge, He evaluates individuals based on their beliefs, intentions, words, and deeds, rather than on factors like lineage or relationships. Those who think that a righteous connection or their ancestry will shield them from punishment are attributing racism and injustice to Allah, the Exalted, which He is entirely free from.

This misguided belief was prevalent among previous nations, and sadly, many Muslims have adopted a similar notion, believing that the Holy Prophet Muhammad, peace and blessings be upon him, will protect them from punishment on Judgement Day. While the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is affirmed in numerous Islamic teachings, including the Hadith found in Sunan Ibn Majah, number 4308, it remains a reality that some Muslims will inevitably face Hell. Even a fleeting moment in Hell is intolerable, underscoring the importance of rejecting such a mindset. Furthermore, engaging in wishful thinking mocks the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, this attitude could result in their exclusion from his intercession, and he might even bear witness against them on the Day of Judgement. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to Muslims, as they are the sole community that has accepted the Holy Quran, whereas non-Muslims have not embraced it and thus cannot forsake it. The outcome of the Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, speaks against on Judgement Day is evident.

Consequently, it is crucial to avoid wishful thinking and instead cultivate authentic hope in the mercy of Allah, the Exalted, by faithfully obeying Him

through the proper use of the blessings He has granted them in accordance with Islamic teachings.

As Allah, the Exalted, is fully aware of the intentions, speech and actions of people, He knows who adopts wishful thinking and who adopts genuine hope in His mercy and as a result, He will recompense each person accordingly in both worlds. Chapter 12 Yusuf, verse 6:

"…Indeed, your Lord is Knowing and Wise."

Allah, the Exalted, then encourages people to adopt the correct mindset of trying to understand and act on the teachings from the story of the Holy Prophet Yusuf, peace be upon him. An aspect of this is researching and reflecting on the issues which have been discussed and avoiding those which have not been discussed, such as the names of the brothers of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 7:

"Certainly were there in Joseph and his brothers signs for those who ask."

As previously mentioned, it is essential to steer clear of studying aspects of religious knowledge that do not enhance one's genuine obedience to Allah, the Exalted. This obedience involves utilizing the blessings bestowed upon

them in ways that are pleasing to Him, as described in Islamic teachings. A useful method for determining the relevance of a religious knowledge topic is to evaluate whether it is something Allah, the Exalted, will inquire about on Judgement Day. If a specific topic in Islam, like certain events in Islamic history, will not be addressed during this questioning, then it is deemed irrelevant and should be disregarded. Conversely, if a topic will be brought up on Judgement Day, such as the importance of fulfilling the rights of one's neighbour, then it is imperative to study, understand, and implement this topic to the best of one's ability.

Chapter 12 Yusuf, verse 7:

“Certainly were there in Joseph and his brothers signs for those who ask.”

In addition, this verse also makes it clear that unlike other religions, Islam does not desire people to blindly follow its teachings without question. Rather, Islam constantly encourages people to reflect and ask relevant questions in order to strengthen their faith. Chapter 38 Saad, verse 29:

“[This is] a blessed Book which We have revealed to you that they might reflect upon its verses and that those of understanding would be reminded.”

Sadly, some muslims, who desire leadership, advocate the importance of blindly following scholars without question, even though this completely contradicts the teachings of Islam and instead mimics the teachings of other religions. In fact, the Angels even questioned Allah, the Exalted, when He informed them about His intention to create mankind. Chapter 2 Al Baqarah, verse 30:

“And when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" He [Allah] said, "Indeed, I know that which you do not know.""

It is crucial to recognize that this verse clearly indicates that posing questions to those in positions of authority is permissible in Islam, provided that good manners are upheld. Allah, the Exalted, did not express anger at the Angels' response, despite having every right to do so, as His knowledge, wisdom, and will are beyond the comprehension of any being. This stands in stark contrast to the mindset of many Muslims who emphasize the necessity of absolute obedience to their spiritual leaders in all circumstances without question. Such a misguided perspective has emerged from individuals seeking power and dominance over others. If Allah, the Exalted, the Lord of all worlds, remained unperturbed by the Angels' inquiries, how can any frail mortal take offense at being questioned? The correct approach was exemplified by the Companions, may Allah be pleased with them, who served as guides for humanity. They frequently engaged in questioning one another whenever disagreements arose, even when addressing someone they regarded as their superior. In every instance, they upheld respect and good manners during these

discussions. A well-known instance is when several Companions, including Umar Ibn Khattab, questioned the first Caliph of Islam, Abu Bakr Siddique, may Allah be pleased with them, about his decision to combat those Muslims who refused to pay the obligatory charity. Abu Bakr, may Allah be pleased with him, was not offended by their inquiries; he simply clarified his reasoning, which they accepted once the matter was explained. This incident is documented in Hadiths found in Sahih Bukhari, numbers 7284 and 7285. Therefore, Muslims should steer clear of those who promote such peculiar and un-Islamic ideas and instead cultivate an attitude of respectfully questioning others to gain valuable knowledge. This has been indicated in Chapter 12 Yusuf, verse 7:

“Certainly were there in Joseph and his brothers signs for those who ask.”

The root cause of the bad behaviour of the brothers of the Holy Prophet Yusuf, peace be upon him, was envy. Chapter 12 Yusuf, verse 8:

“When they said, "Joseph and his brother are more beloved to our father than we…””

The other brother mentioned in this verse, most likely, refers to the full brother of the Holy Prophet Yusuf, peace be upon him, whereas the other envious brothers, were his half-brothers. But as this is not discussed in this

verse, it does not require any further discussion, as doing so will not increase one’s guidance and obedience to Allah, the Exalted.

In general terms, envy is a major sin that should be avoided at all costs. It is considered a major sin because the envier directly contests the decisions made by Allah, the Exalted. They act as though Allah, the Exalted, has erred in bestowing a specific blessing upon another person rather than themselves. Those who allow their envy to manifest both verbally and physically against the object of their envy will ultimately undermine their own good deeds. This warning is highlighted in a Hadith recorded in Sunan Ibn Majah, number 4210. Lawful envy occurs when an individual desires to receive a similar blessing as someone else without the latter losing what they have been given. Although this form of envy is permissible, it is commendable only in religious contexts and reproachable in worldly affairs. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned two instances of lawful and commendable envy in a Hadith found in Sahih Muslim, number 1896. One may envy a person who effectively utilizes their knowledge and imparts it to others. The second individual worthy of envy is one who acquires lawful wealth and utilizes it in ways that are pleasing to Allah, the Exalted.

It is essential to steer clear of envy by recognizing that it is a major sin that questions the distribution choices made by Allah, the Exalted. One must comprehend that Allah, the Exalted, bestows upon each individual what is most beneficial for them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Consequently, rather than harbouring envy towards others, individuals should focus on utilizing the blessings they have received in manners that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will result in additional blessings, tranquillity, and success in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Envying others will ultimately result in neglecting the obedience of Allah, the Exalted, which consequently brings about difficulties in both this world and the hereafter, as it will cause them to obtain an unbalanced mental and physical state and misplace everything and everyone within their life. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The Muslim who faces envy must exercise patience in response to both the verbal and physical actions of their envier, defending themselves solely within the parameters of Islam. Patience entails refraining from complaints in both speech and actions, while upholding sincere obedience to Allah, the Exalted. This obedience includes utilizing the blessings bestowed upon them in manners that are pleasing to Him, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach is how one seeks refuge with Allah, the Exalted, from the envy of others. Chapter 113 Al Falaq, verses 1 and 5:

“Say, "I seek refuge in the Lord of daybreak…And from the evil of an envier when he envies."”

Allah, the Exalted, will subsequently shield them from the adverse impacts of envious individuals, even if this may not be apparent to them, as Allah, the Exalted, operates based on His boundless knowledge and wisdom, rather than the exceedingly restricted reasoning of humanity.

Chapter 12 Yusuf, verse 8:

“When they said, "Joseph and his brother are more beloved to our father than we…””

The fact that their father was a Holy Prophet, peace be upon him, is enough of an indication that their father was not unjust in his love for the Holy Prophet Yusuf, peace be upon him, nor did he hate them. Rather, it was their envy for the Holy Prophet Yusuf, peace be upon him, and the good characteristics he possessed, which blinded them from recognizing that their father did fulfil their rights.

Generally speaking, when one is ignorant of Islamic knowledge they will assume people, such as their relatives, have not fulfilled their rights, even though they have. Due to their ignorance of Islamic knowledge, their classify what people owe them according to their own desires and worldly things, such as fashion and culture. As these things are not based on the truth, a person will falsely believe others, such as their spouse, have not

fulfilled their rights, even though they have according to the teachings of Islam, just like the brothers of the Holy Prophet Yusuf, peace be upon him, falsely believed their father, the Holy Prophet Yaqoob, peace be upon him, did not fulfil their rights by loving them according to their desires. The next part of verse further indicates that they defined the rights their father owed them according to worldly standards. Chapter 12 Yusuf, verse 8:

“When they said, "Joseph and his brother are more beloved to our father than we, while we are a strong group…"”

As they were strong young men who protected their family from outside threats and provided provision for their family, they assumed they deserved the outmost love from their father, even though they did not adopt good character towards him or the rest of their family. Their bad characters have been mentioned in the final part of the verse where they label their father, a Holy Prophet, peace be upon him, misguided. Chapter 12 Yusuf, verse 8:

“…Indeed, our father is in clear error.”

In addition, the brothers of the Holy Prophet Yusuf, peace be upon him, were fooled by falsely believing that the status and worth of a person is based on worldly standards, such as wealth and social status. In reality, a person is judged according to their obedience of Allah, the Exalted, which

involves correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

All other factors for evaluating an individual's status, such as gender, ethnicity, and social class, are insignificant and should be ignored by Muslims; failing to do so may result in racism and division within the community. It is essential to recognize that because a person's intentions are hidden from others, they cannot judge others as superior based on outward actions. Consequently, they should refrain from making assertions about their own or others' status, as only Allah, the Exalted, has knowledge of the intentions, words, and actions of every individual. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

When one fails to control their jealousy, then it can blind them to such an extent that they become willing to harm the one their envy in order to achieve their goal, even if it involves harming innocent people. Chapter 12 Yusuf, verse 9:

“Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you…”

As discussed earlier in detail, one must refrain from acting on their envy by plotting evil actions against the one they envy, as the negative consequences of their evil plan will always encompass them in both worlds, even if this is not obvious to them. In this instance, the siblings of the Holy Prophet Yusuf, peace be upon him, sought to inflict harm upon him, motivated by their longing for the love, esteem, and affection of their father, the Holy Prophet Yaqoob, peace be upon him. However, it is evident that their plotting only distanced them further from their aspirations. Chapter 12 Yusuf, verse 18:

“And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting…”

The more one schemes for evil, the more Allah, the Exalted, will distance them from their objectives. Even if they seemingly attain their desires, Allah, the Exalted, will transform what they wished for into a curse in both worlds unless they genuinely repent. For instance, wealth gained through unlawful means will ultimately serve as a source of stress and anxiety for them in both worlds. One should not lose sight of the fact that the aim of any plan, whether virtuous or malevolent, is fundamentally to achieve a form of peace of mind. Regardless of the various manifestations a plan may take, the ultimate objective remains unchanged. A drug lord may

construct an empire to acquire wealth and power, believing that these will bring them peace of mind. However, this ultimate aspiration can never be realized through the disobedience of Allah, the Exalted, even if they succeed in obtaining wealth and power. In fact, their attitude will only cause them to misuse the blessings they have been granted. Consequently, every aspect of their existence, including family, friends, career, and wealth, will transform into a source of anxiety. Should they continue to defy Allah, the Exalted, they will misplace their blame on the wrong individuals and circumstances in their lives, like their relatives, for their distress. By severing ties with these positive influences, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This result becomes glaringly apparent when one observes those who consistently misuse the blessings they have been granted, such as the affluent and renowned, despite their apparent enjoyment of material comforts. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 35 Fatir, verse 43:

"…but the evil plot does not encompass except its own people. Then do they await except the way [i.e., fate] of the former peoples?..."

Furthermore, if one fails to control their envy, it will eventually control them. Then they will justify their bad deeds, in some form of fashion. Chapter 12 Yusuf, verse 9:

“Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people."

Generally speaking, one must always avoid adopting the misguided attitude of planning to repent in order to justify doing a bad deed. This attitude will only ever encourage one to continue sinning, by misusing the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience certain worldly luxuries. In addition, planning to repent in order to justify a bad deed contradicts sincere repentance and will therefore not be accepted by Allah, the Exalted. The repentance that is accepted is when one commits a sin by losing control over their emotions and then sincerely repents from it. Chapter 4 An Nisa, verse 17:

“The repentance accepted by Allāh is only for those who do wrong in ignorance [or carelessness] and then repent soon [after]. It is those to whom Allāh will turn in forgiveness, and Allāh is ever Knowing and Wise.”

Genuine repentance requires experiencing guilt, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One must earnestly vow to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, as detailed in Islamic teachings.

As people possess different amounts of envy and are therefore controlled by it in different ways, one of the brothers, who had more control over his envy than his brothers, suggested a different plan. Chapter 12 Yusuf, verse 10:

“Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."”

Even though his plan was less evil than the initial suggestion of killing the Holy Prophet Yusuf, peace be upon him, none the less, he failed to advise his brothers correctly. One should refrain from observing the participants in

an activity before determining whether to provide assistance; instead, the emphasis should be on the nature of the individual's actions before making that decision. If the people are involved in positive endeavors, they ought to offer their support according to their capabilities, whether that means financial help or physical aid. Conversely, if the people are engaged in negative behaviors, they should be cautioned against persisting and one should refrain from offering any assistance. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

Sadly, many Muslims have adopted a misguided approach by supporting others in every circumstance out of blind loyalty. It is crucial to recognize that placing loyalty in people rather than in Allah, the Exalted, will ultimately lead to the misuse of the blessings He has bestowed upon them. Consequently, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they will misplace their blame on the wrong people and things in their lives, for their stress. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who continue to misuse the blessings they have received, like the wealthy and famous, despite their apparent enjoyment of worldly luxuries. Moreover, unwavering loyalty to individuals can prevent one from properly fulfilling the rights of others, thus hindering the establishment of justice and peace within the community. Chapter 12 Yusuf, verse 10:

“Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."”

Ultimately, those whom one aims to please by disobeying Allah, the Exalted, will become a source of distress and dissatisfaction. Consequently, these individuals will find no contentment with either them or Allah, the Exalted. Additionally, it is impossible for people to protect others from the punishment of Allah, the Exalted. Therefore, one must place their loyalty to Allah, the Exalted, above all else.

After agreeing to their evil plan, they encouraged their father to grant them permission to take the Holy Prophet Yusuf, peace be upon him, out with them. Chapter 12 Yusuf, verses 11-12:

“They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere?” Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians.”

It is obvious that they mistreated the Holy Prophet Yusuf, peace be upon him, on multiple occasions prior to this, otherwise, they would not need the permission of their father to take their brother out with them. Nor would they need to emphasize that they were sincere to him, as siblings are expected

to be sincere to each other, especially muslims. Nor would they need to emphasize that they would protect him from any danger, as siblings are expected to protect each other. As the Holy Prophet Yaqoob, peace be upon him, was aware of their characters and past negative behaviour towards the Holy Prophet Yusuf, peace be upon him, he was reluctant to grant them permission to take him out with them and made excuses in order to avoid agreeing with them. Chapter 12 Yusuf, verse 13:

“[Their father] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."”

But their envy caused them to persist on encouraging him to grant them permission. Chapter 12 Yusuf, verse 14:

“They said, "If a wolf should eat him while we are a strong group, indeed, we would then be losers."”

As the Holy Prophet Yaqoob, peace be upon him, did not have any evidence that they would cause serious harm to the Holy Prophet Yusuf, peace be upon him, he eventually gave them the benefit of the doubt and agreed to their plan, hoping the day out would improve the relationship between the brothers. This indicates that a person can be suspicious of the behaviour of others when it is based on evidence but they should not

become paranoid and take drastic steps against others, such as severing ties with them, based on assumptions.

In general, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated in a Hadith recorded in Sunan Abu Dawud, number 4993, that harboring positive thoughts about others is a form of worshipping Allah, the Exalted, correctly. This implies that it is part of obeying Him. A Muslim should refrain from making assumptions, as they frequently lead to sins like backbiting, slander, and severing relationships with others. Chapter 49 Al Hujurat, verse 12:

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin…"

A Muslim should interpret the actions and words of others positively unless there is clear evidence to the contrary. This does not imply that a Muslim should be naive or gullible; rather, they should approach every situation, including business dealings, with caution. However, they should refrain from making negative assumptions about others in the absence of evidence. Negative assumptions can lead to fractured relationships, making it challenging to socialize and fulfill the rights of others. This creates difficulties not only for those who harbor negative assumptions but also for those who interact with such individuals.

As discussed earlier, the role of a muslim is to support others in good things and warn them against bad things, irrespective of their relationship with people. They must observe the action and decide whether to aid them or not, instead of observing who is doing the action. As the brothers of the Holy Prophet Yusuf, peace be upon him, failed to adopt the right attitude they unified on their evil plan. Chapter 12 Yusuf, verse 15:

"So when they took him [out] and gathered in order to put him into the bottom of the well…"

But as the Holy Prophet Yusuf, peace be upon him, was innocent and always obeyed Allah, the Exalted, He was provided with divine comfort in his moment of difficulty. Chapter 12 Yusuf, verse 15:

"…But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive.""

As the knowledge and foresight of Allah, the Exalted, is infinite, He always decides things based on His knowledge and not according to the limited knowledge and understanding of people. Therefore, Allah, the Exalted, provided comfort to the Holy Prophet Yusuf, peace be upon him, but did not save him from experiencing this difficulty, as this difficulty was part of a bigger plan. Therefore, the one who remains firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them,

just like the Holy Prophet Yusuf, peace be upon him, did, will be provided with comfort during their times of difficulty but they will not necessarily be saved from it, as experiencing it might be the best thing for them, even if they fail to observe this truth. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, one must remain firm on the obedience of Allah, the Exalted, knowing what He decrees is best for them, even if the wisdoms behind His choices are hidden from them.

In addition, this incident also indicates that obeying Allah, the Exalted, does not mean one will be protected from facing difficulties. Rather, it means they will be provided with the comfort and guidance to journey through every situation they face so that they overcome it with peace of mind and an abundant reward. Chapter 39 Az Zumar, verse 10:

"…the patient will be given their reward without account [i.e., limit]."

Chapter 12 Yusuf, verse 15:

“…But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive.””

This verse also warns that when one commits an evil deed, they will, one way or another, face the consequences of it, even if it is not obvious to them. Generally speaking, a person who misuses the blessings they have been given should not be fooled into believing that just because they have not yet faced any punishment or recognized any consequences, it means they will completely avoid punishment. In this life, their way of thinking will prevent them from achieving a balanced mental and physical state, causing them to misplace everything and everyone around them. As a result, various aspects of their life, such as family, friends, career, and wealth, will become sources of stress. If they persist in disobeying Allah, the Exalted, they will wrongly attribute their stress to the wrong individuals and things in their lives. By eliminating these positive influences, they will only worsen their mental health problems, which could lead to depression, substance abuse, and even suicidal thoughts. This outcome is clear when one observes those who continue to misuse their blessings, such as the wealthy and famous, even though they seem to enjoy worldly pleasures.

After completing their evil plan, they returned to their father with a fabricated story of what had occurred. Chapter 12 Yusuf, verses 16-17:

“And they came to their father at night, weeping. They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him…"”

They returned in the evening in order to enhance their sadness and grief over losing the Holy Prophet Yusuf, peace be upon him, and so that their father would struggle to search for the body of the Holy Prophet Yusuf, peace be upon him. As they knew their father was already suspicious over their previous behaviour towards the Holy Prophet Yusuf, peace be upon him, they expressed his lack of trust in them thereby attempting to guilt him into believing their fabricated story. Chapter 12 Yusuf, verse 17:

“…But you would not believe us, even if we were truthful.”

As people have no way of knowing the intention of others, they have no other option but to judge others based on their past actions. Therefore, one must never allow others to make them feel guilty for their judgements regarding others, as long as their judgements are based on evidence and not on assumptions. If a person has mistreated them in the past, they should be careful when dealing with that person again in order to avoid being harmed by them again. This is the reason why the Holy Prophet Muhammad, peace and blessings be upon him, has indicated, in a Hadith found in Sahih Bukhari, number 6133, that a believer is not fooled twice. If a person desires others to judge them in a good way, they must adopt good character, otherwise they have no one to blame except themself if society judges them as bad because of their bad character and actions.

In order to further convince their father of their fabricated story, they presented him with the shirt of the Holy Prophet Yusuf, peace be upon him, which was stained with false blood. Chapter 12 Yusuf, verse 18:

“And they brought upon his shirt false blood…”

It is obvious that a father and a Holy Prophet, peace be upon him, would never easily give up on finding the truth when he suspected he is being lied to, especially when it involves the harming of innocent people. Therefore, the Holy Prophet Yaqoob, peace be upon him, did try to find out the truth according to his strength and means and argued with his sons. Chapter 12 Yusuf, verse 18:

“…[their father] said, "Rather, your souls have enticed you to something…””

But as he exhausted all his means in order to find out the truth, he was left with no option but to be patient and place his hope for relief in Allah, the Exalted. Chapter 12 Yusuf, verse 18:

"…so patience is most fitting. And Allah is the one sought for help against that which you describe."

A person should not be fooled by this verse into believing the Holy Prophet Yaqoob, peace be upon him, resorted to patience without exhausting his means in order to find out the truth as this would contradict common sense and the behaviour of a decent father, let alone a Holy Prophet, peace be upon him. Therefore, when a person is facing a difficulty, they must use the resources they have been granted in order to solve the situation, such as seeking lawful medicine when they are sick. And only after exhausting the means Allah, the Exalted, has provided them to solve the difficulty, should they resort to patience, hoping for relief from Allah, the Exalted. This process is actually confirmed by verse 18, as the word used for seeking help from Allah, the Exalted, that the Holy Prophet Yaqoob, peace be upon him, used refers to seeking the help of Allah, the Exalted, after applying one's full effort into fixing the difficulty they are facing and does not refer to seeking help from Allah, the Exalted, without using the resources He has provided them in order to fix the difficulty they are facing. Chapter 12 Yusuf, verse 18:

"…so patience is most fitting. And Allah is the one sought for help against that which you describe."

Allah, the Exalted, has provided means for them to be used, as outlined in Islamic teachings. Therefore, one must never act like a dead body and adopt an inactive behaviour whereby they fail to use the resources He has granted them to correct a difficult situation and instead expect Allah, the

Exalted, to fix it for them without any effort from them. Chapter 13 Ar Ra’d, verse 11:

“…Indeed, Allah will not change the condition of a people until they change what is in themselves…”

After the Holy Prophet Yusuf, peace be upon him, was abandoned in the well, a member of a trade caravan which was passing by, took him with the intention of selling him as a slave. Chapter 12 Yusuf, verse 19:

“And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise…””

In general, individuals should refrain from exploiting the hardships of others in any manner, such as raising product prices during a financial crisis when people are in need. They should also avoid cutting employee wages, knowing that employees may accept this behavior due to their own struggles. It is essential for individuals to identify a Muslim not by their Islamic attire but by their actions. The true essence of Islam should be recognized through these actions. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sahih Bukhari, number 2079, that a Muslim selling goods must disclose any defects to the buyer prior to the sale, as dishonesty will only

diminish the blessings of Allah, the Exalted. Therefore, Muslims should never exploit the challenges faced by others, especially during times of widespread hardship and anxiety. Instead, Muslims ought to ease the burdens of others by providing any possible assistance. As long as Muslims are engaged in helping others for the sake of Allah, the Exalted, they will receive continuous support from Him. This is affirmed in a Hadith found in Sunan Abu Dawud, number 4893. Those who obtain the support of Allah, the Exalted, can never fail in this life or the hereafter. Conversely, those who take advantage of others' difficulties may find themselves abandoned in both this world and the next by Allah, the Exalted. This behavior will only result in stress in this life, as the very gains obtained through such an attitude will become a source of anxiety, potentially leading to ruin in the afterlife, even if this is not apparent to them in this world. As Allah, the Exalted, knows the intention, speech and actions of all people, He is fully aware of who takes advantage of the difficulties of others and who aids them and thus He will recompense each person accordingly in both worlds. Chapter 12 Yusuf, verse 19:

“…He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did.”

Those who sold the Holy Prophet Yusuf, peace be upon him, into slavery judged him based on worldly standards and therefore did not value him the way he deserved to be valued. Chapter 12 Yusuf, verse 20:

“And they sold him for a reduced price - a few dirhams - and they were, detached in respect to him.”

One should refrain from judging individuals by worldly standards, as this merely leads them to associate with the wrong crowd, who will mislead them. In truth, a person is evaluated based on their obedience to Allah, the Exalted, which entails properly utilizing the blessings He has bestowed upon them, as described in Islamic teachings. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other elements for assessing a person's status, including gender, ethnicity, and social class, are trivial and should be disregarded by Muslims; neglecting this may lead to racism and fragmentation within the community. It is crucial to understand that since a person's intentions are not visible to others, they cannot deem anyone superior based solely on external behaviors. Therefore, they ought to avoid claiming superiority regarding their own or others' status, as only Allah, the Exalted, knows the intentions, words, and actions of every individual. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

Allah, the Exalted, planned for the Holy Prophet Yusuf, peace be upon him, to be bought by a minister of Egypt. Chapter 12 Yusuf, verse 21:

“And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son."…”

It is clear from this verse that the minister of Egypt was an educated man who observed knowledge and wisdom in the Holy Prophet Yusuf, peace be upon him, despite his young age. Generally speaking, this indicates that a person should adopt an observant attitude whereby they appreciate the good behaviour of others so that they can emulate them and appreciate the bad behaviour of people so that they can avoid emulating them and avoid their company. This will ensure they adopt the right companions in life. A person is always affected by their companions, whether in a positive or negative way, and whether this influence is clear or subtle. This is mentioned in a Hadith from Sunan Abu Dawud, number 4833. Thus, those who associate with the righteous and truthful in this life will find themselves inspired and motivated to sincerely obey Allah, the Exalted. In contrast, those who associate with the misguided will begin to adopt their traits and behaviors. Consequently, they will disobey Allah, the Exalted, by misusing the blessings they have received. This will result in a state of mental and physical imbalance, causing them to misplace everything and everyone in their lives while failing to prepare properly for their accountability on the Day of Judgement. Ultimately, this will lead to stress, challenges, and struggles in both worlds, regardless of any material comforts they might possess.

Chapter 12 Yusuf, verse 21:

“And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son."…”

In addition, the minister of Egypt should have determined the story of the Holy Prophet Yusuf, peace be upon him, and aided him by returning him to his father as he was kidnapped and sold into slavery. But as he wanted to make use of the Holy Prophet Yusuf, peace be upon him, for his own gain, he did not do this despite possessing the resources to do so. As discussed earlier, one should avoid taking advantage of the difficulty of others for their own personal gain and instead aid others according to their capacity, as this will ensure they receive the constant support of Allah, the Exalted. This has been advised in a Hadith found in Sahih Muslim, number 6853. In addition, Allah, the Exalted, treats a person according to how they treat people. Therefore, if one fails to show mercy to others and instead takes advantage of their difficulty, then they will be deprived of the mercy of Allah, the Exalted, which is crucial for obtaining peace of mind in both worlds. Whereas, the one who aids others according to their capacity thereby showing them mercy, will be shown mercy by Allah, the Exalted, in both worlds. This has been advised in a Hadith found in Sunan Abu Dawud, number 4941.

It appears that the Holy Prophet Yusuf, peace be upon him, was not aided by Allah, the Exalted, so far, as he was thrown down a well, abandoned by his brothers and then sold into slavery. Yet, Allah, the Exalted, makes it clear that all of these stages were part of a bigger plan. Chapter 12 Yusuf, verse 21:

"…And thus, We established Joseph in the land that We might teach him the interpretation of all types of speech and events…"

The analysis of narratives and events encompasses the capacity to comprehend and react suitably to the diverse mindsets and behaviors of individuals from various backgrounds, educational levels, professions, and social classes. This quality is crucial for effective leadership, a goal that the Holy Prophet Yusuf, peace be upon him, was being prepared for throughout his formative and adult years, as will be elaborated upon later. The most advantageous environment to cultivate this vital quality was within the household of the minister of Egypt as this environment would allow the Holy Prophet Yusuf, peace be upon him, to observe various types of people from different social and political backgrounds.

Therefore, the Holy Prophet Yusuf, peace be upon him, going through the difficulties he did were part of a greater plan which would benefit him and others in the long term. As a result, the help of Allah, the Exalted, was always with him, even though this may not be obvious to people. Chapter 12 Yusuf, verse 21:

"…And Allah is predominant over His affair, but most of the people do not know."

Therefore, one must always maintain their obedience to Allah, the Exalted, at all times by correctly using the blessings He has granted them as outlined in Islamic teachings, confident that they will obtain the support of Allah, the Exalted, even if this is not obvious to them. Chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

It is essential to acknowledge that this divine assistance does not align with individual wishes. Instead, it consistently resonates with the boundless knowledge and wisdom of Allah, the Exalted. Consequently, this divine aid manifests at the most opportune times for individuals and in manners that are most beneficial for them, even if this may not be readily apparent to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

One should therefore remain steadfast in their obedience to Allah, the Exalted, at all times, understanding that they will achieve peace of mind and success in both worlds, regardless of whether this is apparent to them or not. The individual who embraces this mindset will effectively utilize the blessings bestowed upon them, as described in Islamic teachings. This perspective will guarantee that they attain a harmonious state of mind and body, integrating all aspects of their life while properly preparing for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds. Chapter 12 Yusuf, verse 21:

"…And Allah is predominant over His affair, but most of the people do not know."

In general, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the infinite and supreme power of Allah, the Exalted, in a Hadith found in Jami At Tirmidhi, number 2516. This Hadith indicates that no part of creation can aid a person unless it is the will of Allah, the Exalted. Similarly, the entirety of creation cannot cause harm to someone if it is not the will of Allah, the Exalted. This highlights that only what Allah, the Exalted, decides happens in the universe. It is important to note that this guidance does not imply one should refrain from using means, such as medicine; instead, it suggests that one can use these means as they have been created by Allah, the Exalted, while also acknowledging that Allah, the Exalted, is the ultimate determiner of all outcomes. For example, many sick individuals take medicine and recover from their conditions. Conversely, there are those who take medicine and do not improve. This demonstrates that another factor influences the final outcome, specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

The individual who understands this recognizes that everything that affected them, which was not connected to their own actions, such as a sickness, could not be avoided. Similarly, the things that slipped away could not have been obtained. It is important to grasp that no matter the end result, even if it goes against a person's desires, they should remain patient and sincerely believe that Allah, the Exalted, has chosen what is best for them, even if they are unable to comprehend the rationale behind the outcome. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

When one truly understands this truth, they stop relying on creation, realizing that they cannot inherently harm or benefit them. Instead, they turn to Allah, the Exalted, seeking His help and protection through sincere obedience by fulfilling His commands, avoiding His prohibitions, and facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This encourages a Muslim to trust in Allah, the Exalted. It also motivates one to fear only Allah, the Exalted, as they recognize that creation cannot harm them without the will of Allah, the Exalted. Acknowledging that everything that occurs in one’s life and the universe originates from Allah, the Exalted, is part of understanding the Oneness of Allah, the Exalted. This subject is infinite

and goes beyond merely superficially believing that there is none worthy of worship except Allah, the Exalted. When this conviction is firmly rooted in one's heart, they will only place their hope in Allah, the Exalted, knowing He is the only One who can aid them. They will submit and obey Allah, the Exalted, in every facet of their life. In reality, a person obeys another to seek protection from harm or to gain some advantage. Only Allah, the Exalted, can provide this, making Him the only One deserving of obedience and worship. If anyone chooses to obey another over Allah, the Exalted, it suggests they believe that this other can offer them some form of benefit or protect them from harm. This indicates a weakness in their faith. The source of all events is Allah, the Exalted, so one should exclusively obey Him. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…”

And chapter 12 Yusuf, verse 21:

“…And Allah is predominant over His affair, but most of the people do not know.”

As the Holy Prophet Yusuf, peace be upon him, understood this truth, he remained firm on the obedience of Allah, the Exalted, by correctly using the

blessings he was granted as outlined in divine teachings. As a result, Allah, the Exalted, provided him the tools to remain rightly guided in every situation. Chapter 12 Yusuf, verse 22:

"And when Joseph reached maturity, We gave him judgment and knowledge…"

Judgement includes the ability to make the right decisions in every situation one faces, whether worldly or religious, so that they maintain their obedience of Allah, the Exalted, and therefore obtain peace of mind, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. The word used for judgement can also mean wisdom. Wisdom ensures one correctly uses the knowledge they possess, whether religious or worldly, so that it benefits them and others in both worlds. For example, the one who possesses wisdom will ensure they use their scientific knowledge to produce things which benefit society, such as medicines. Whereas, the one who lacks wisdom will misuse their scientific knowledge thereby producing harmful things, such as weapons. The knowledge mentioned in verse 22 refers to both religious and useful worldly knowledge that is required to obtain one's lawful provision and to aid others in both worldly and religious matters, such as the interpretation of all types of speech and events the Holy Prophet Yusuf, peace be upon him, was granted. The source of obtaining these blessings is remaining firm on obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 12 Yusuf, verse 22:

“…And thus We reward the doers of good.”

As indicated in a Hadith found in Sahih Muslim, number 411, the Holy Prophet Yusuf, peace be upon him, was given half of the world’s beauty. As a result, the minister’s wife desired to take advantage of him by seducing him into having an affair. Chapter 12 Yusuf, verse 23:

“And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah…””

As the Holy Prophet Yusuf, peace be upon him, feared Allah, the Exalted, he outright refused her advances, seeking refuge in Allah, the Exalted, instead. Generally speaking, the sincere servants of Allah, the Exalted, steer clear of any unlawful relationships. The placement of adultery alongside polytheism and the murder of an innocent person in the following verse highlights its seriousness. Chapter 25 Al Furqan, verse 68:

“…and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.”

Muslims need to take measures to prevent being drawn into unlawful relationships. First and foremost, they should practice lowering their gaze.

This does not imply that one should constantly look at their shoes, but rather that they should refrain from unnecessary glances, particularly in public settings. They ought to avoid gazing at others and uphold respect for the opposite gender. Just as a Muslim would not appreciate someone staring at their sister or daughter, they should extend the same courtesy and not stare at other people's sisters and daughters. Chapter 24 An Nur, verse 30:

“Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them…”

Muslims should strive to avoid spending time alone with members of the opposite gender unless they are related in a manner that prohibits marriage. This guidance comes from the Holy Prophet Muhammad, peace and blessings be upon him, as stated in a Hadith in Sahih Bukhari, number 1862.

It is important for Muslims to dress and act modestly. Modest clothing helps prevent unwanted attention from strangers, while modest behaviour discourages unnecessary interactions with the opposite gender that could lead to unlawful relationships.

Recognizing the benefits of steering clear of unlawful relationships is another means of self-protection. The Holy Prophet Muhammad, peace

and blessings be upon him, has promised Paradise to those who guard their speech and maintain their chastity, as noted in a Hadith from Jami At Tirmidhi, number 2408. Additionally, in a Hadith from Sahih Bukhari, number 6806, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned that those who abstain from fornication out of fear of Allah, the Exalted, will receive shade on the Day of Judgement from the severe heat and trials of that day.

The fear of punishment for engaging in unlawful relationships can also help Muslims avoid such actions. For instance, a person temporarily loses their faith when they commit fornication, as indicated in a Hadith from Sunan Abu Dawud, number 4690. The one who loses their faith in this manner should fear it will not return.

Ultimately, Muslims do not require unlawful relationships since Islam encourages marriage. Those who are unable to marry should frequently fast, as this practice aids in controlling desires. This advice is found in a Hadith from Sahih Muslim, number 3398.

Furthermore, grasping some of the reasons why Islam prohibits unlawful relationships and promotes marriage can help individuals avoid them, similar to how the Holy Prophet Yusuf, peace be upon him, acted. When a couple lacks true devotion to one another, unlike a married couple, any real challenges they encounter will result in increased emotional strain, as they struggle to support each other effectively. Engaging in multiple relationships throughout one's life undoubtedly harms mental well-being. It is not surprising that individuals who part ways with their partners

frequently seek counselling. They often experience mental health issues, such as depression, more than those who steer clear of these relationships. Additionally, those known in society for having numerous partners are less likely to find a suitable spouse who can fulfil their rights. This is because someone with a history of multiple partners tends to develop a loose and undesirable character, which is unattractive to those seeking a serious commitment like marriage. This situation only heightens the emotional stress for individuals who have had multiple partners in the past. In casual relationships, partners often do not share the same mindset. This means that one partner usually takes the relationship more seriously, wishing to settle down, while the other does not share the same vision for the future. When this disparity in attitudes becomes apparent, it often results in lasting emotional trauma for the partner who was more invested. In contrast, a married couple is aligned from the outset regarding their long-term commitment to each other. A married couple is dedicated to one another in all circumstances, whether they encounter planned or unplanned situations, such as having children. This mindset is seldom seen among typical couples. Being in a unlawful relationship can mislead someone into thinking they fully understand their partner, leading to complaints about their spouse changing after marriage. In reality, the individuals often remain the same; what changes are the responsibilities and pressures that come with marriage. This situation frequently results in marital problems for couples who were together before getting married. Even cohabiting before marriage does not prevent this issue from arising. Moreover, it is well-known that difficulties with a partner can significantly impact all other areas of life. For instance, many young individuals leave their education and jobs because they struggle to see their ex-partner daily. Since marriage represents a profound bond and commitment between two people, they are less inclined to separate over trivial matters that typically cause breakups among regular couples.

Furthermore, an individual should not be misled by the superficial aspects of an unlawful relationship, thinking it poses no danger to themselves or society at large. Due to limited understanding, short-sightedness, and emotional control, people may mistakenly perceive that engaging in a relationship outside of marriage is harmless, while overlooking the underlying toxicity that can adversely impact them and others. A Muslim involved in an unlawful relationship may find themselves increasingly encouraged to take further actions and commit sins with their partner over time. Given that emotions and feelings are challenging to manage, and that sins like fornication have become commonplace in many societies, a couple not bound by marriage can easily succumb to these transgressions. This can result in numerous additional issues for both them and society, including unwanted pregnancies and the trivialization of other major sins in Islam. Moreover, even if one refrains from committing other major sins in their unlawful relationship, such as fornication, their emotions may cloud their judgment, leading them to marry their partner without recognizing their unsuitability as a spouse, despite initial appearances. As previously mentioned, this occurs because the pressures and obligations of marriage, such as meeting the rights of one's spouse and children, alter the dynamics of the relationship, often resulting in marital difficulties. This is the reason why married couples who were together before marriage often claim that their partner has changed their behavior after marriage. Moreover, regardless of how much time one spends with their partner, they will never truly understand their character as deeply as a married couple understands each other. The hidden negative traits in each partner will become apparent after marriage, leading to additional marital issues.

A truth often ignored by those in an unlawful relationship is that being a good partner does not guarantee that someone will be a good spouse or parent. This is due to the fact that different qualities are necessary to be a good spouse and parent compared to being a good partner. Due to their feelings for their partner, individuals often underestimate the significance of

choosing a pious person to marry, as they are the only ones who will uphold the rights of their spouse and children and refrain from causing them harm, even in moments of anger. On the other hand, a person lacking piety will fail to uphold the rights of their spouse or children and may wrong them, particularly when they are upset. Those who have a partner may overlook this crucial aspect and consequently marry their partner based solely on their feelings, even if that partner lacks piety. Emotions like love can blind and deafen a person to the negative traits of their beloved. This warning is echoed in a Hadith found in Sunan Abu Dawud, number 5130.

Moreover, individuals who embrace an immoral character and engage with multiple partners will consistently draw in other immoral individuals into their lives. These immoral individuals will primarily seek to exploit them, focusing solely on satisfying their desires, which leads to a lack of respect and fulfillment of their partner's rights, even in marriage. Whenever one partner feels upset with the other, they may resort to verbal abuse, likening them to a prostitute due to their previous indecent behavior. Even if apologies are offered later, these verbal attacks leave lasting emotional wounds that can be more harmful to a person's mental well-being than physical violence. Those who invite immoral people into their lives, due to their own loose morals, are also at a higher risk of experiencing physical abuse from their partner or spouse. Once the immoral person loses the external traits that initially attracted their partner, such as beauty, their immoral partner or spouse will likely seek someone else. This is a significant factor contributing to the prevalence of extramarital affairs among immoral individuals. They will regard their partner or spouse as a vehicle that is utilized for a time and then replaced. The emotional pain inflicted by this behavior is hard to comprehend. Furthermore, if the couple has children, those children, when angry with their parents, may unleash verbal insults, particularly towards the mother, and liken her to a prostitute due to their previous immoral actions. The emotional damage from being abused by one’s own child is challenging to heal from. Conversely,

someone who embraces a modest demeanor will draw in decent and modest individuals into their lives. Such individuals will fulfill their rights, and any verbal attacks they face will be disregarded, as all parties understand that the insults are unfounded. If this couple has children, those children are more inclined to respect both parents because of their modest and honorable behavior.

Moreover, any children born unintentionally from unlawful relationships can add more strain to their bond, frequently leading to a breakup, as they may not want to take on the responsibility of raising a child. This results in a fractured home environment for the child, lacking the support and guidance of both parents, which can create difficulties for everyone involved. It is a well-known fact that most young people engaged in criminal activities, gangs, and those who fall prey to sexual predators or experience domestic violence, originate from broken families. Properly raising a child when one wants to have a child is incredibly challenging; therefore, one can only imagine the emotional burden of raising a child when the parent did not initially wish for that child. This adversely affects the child's upbringing and often leads to the aforementioned issues. Such stress can cause the single parent to relinquish the child for fostering or adoption, which typically has a harmful, long-lasting effect on the child, as previously noted. This further heightens the likelihood of the child becoming misguided.

All these negative aspects of unlawful relationships cannot be recognized by someone who is emotional or uninformed, even if such relationships seem harmless. Engaging in unlawful relationships is akin to eating a meal that looks appetizing but is actually poisoned. Since this poison is concealed, one must depend on someone knowledgeable about it and trust their guidance to avoid consuming the seemingly delicious meal, even if it

goes against their wishes. Allah, the Exalted, knows all things, particularly the hidden dangers within certain actions and relationships, so His guidance should be followed and implemented, even if it conflicts with personal desires. This is comparable to a wise patient who follows their doctor's medical advice, understanding it is for their benefit, even when it involves unpleasant medications and a strict dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who embraces and follows Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state. The understanding of human mental and physical conditions that society possesses will never suffice to reach this goal, despite extensive research, as they cannot address every challenge a person may encounter in life, nor can their counsel prevent all forms of mental and physical stress due to their limited knowledge, experience, and foresight. Allah, the Exalted, alone possesses this knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes clear when one observes those who adhere to Islamic teachings by wisely utilizing the blessings they have received, in contrast to those who do not.

Allah, the Exalted, tackled numerous secondary issues by focusing on the fundamental problem, which is the prohibition of unlawful relationships and the promotion of marriage. This encourages couples to genuinely commit to one another and their children thereby fulfilling their rights and promoting peace within their home and society.

By discussing marriage, divorce, widows, and children in the Holy Quran, Allah, the Exalted, has provided the foundation for a thriving society. When

family members, whether together or separated, respect each other's rights and establish a stable and joyful environment for their children, it creates a positive ripple effect throughout the community. On the other hand, when a family is discontent and neglects each other's rights, it leads to a negative ripple effect that permeates society.

Numerous thinkers have come and gone, attempting to address the challenges faced by individuals and society. However, since these solutions often focus on surface-level issues, their impact is limited. Whereas, Allah, the Exalted, through addressing root issues, which affect an individual and the society, has clarified all things so that people can achieve success in both worlds. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things and as guidance and mercy…"

But only those who correctly utilize the intelligence they have been given will grasp the deep wisdom found in the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

"Thus does Allāh make clear to you His verses that you might use reason."

Chapter 12 Yusuf, verse 23:

“And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master…””

By mentioning his master, the Holy Prophet Yusuf, peace be upon him, could have been referring to Allah, the Exalted. By reminding oneself of the fact they are the slave of Allah, the Exalted, is another way of protecting themself from sins, such as unlawful relationships, as the slave does not have the right to disobey their master in any situation, as the blessings they possess, including their own body, have been created and granted to them by none other than Allah, the Exalted, and must therefore be used in a way which pleases Him. In the next part of the verse, the Holy Prophet Yusuf, peace be upon him, acknowledges these blessings therefore reminding himself and her that they must not misuse the blessings Allah, the Exalted, has granted them. Chapter 12 Yusuf, verse 23:

“…He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence…””

The master mentioned in this verse could also be referring to the woman’s husband, the minister of Egypt, who owned the Holy Prophet Yusuf, peace be upon him. By mentioning him, the Holy Prophet Yusuf, peace be upon

him, is reminding himself and her of showing gratitude to the minister of Egypt by not desecrating his marriage. In fact, the one who fails to show gratitude to people cannot show gratitude to Allah, the Exalted. This has been mentioned in a Hadith found in Jami At Tirmidhi, number 1954. Therefore, one must always show gratitude to people by repaying their favors according to the means and an aspect of showing gratitude is to avoid harming them, their family or property in anyway.

Finally, the Holy Prophet Yusuf, peace be upon him, reminds himself and warns the minister's wife that those who commit sins against Allah, the Exalted, or people will never succeed. Chapter 12 Yusuf, verse 23:

"…Indeed, wrongdoers will not succeed."

Those who engage in sinful behavior will ultimately misuse the blessings they have received. This mindset will hinder them from attaining a harmonious mental and physical condition, leading to a disarray in their relationships and priorities. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of anxiety. If they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong people and things, like their spouse. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who consistently misuse their blessings, such as the wealthy and famous, despite their apparent enjoyment of material comforts. Chapter 12 Yusuf, verse 23:

"…Indeed, wrongdoers will not succeed."

In addition, those who wrong others will face justice on the Day of Judgement, even if they escape it in this world. The oppressor will be compelled to transfer their virtuous actions to their victims, and if needed, they will carry the burden of their victims' sins until justice is served. This could lead to the oppressor facing damnation in Hell on Judgement Day.. This crucial warning is highlighted in Hadith number 6579 from Sahih Muslim. Chapter 12 Yusuf, verse 23:

"…Indeed, wrongdoers will not succeed."

Allah, the Exalted, then highlights the thing which protected the Holy Prophet Yusuf, peace be upon him, from having an affair with the minister's wife. Chapter 12 Yusuf, verse 24:

"And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord…"

The verses of the Holy Quran are universal and its teachings are relevant to everyone until the end of time. Therefore, the proof he witnessed is unlikely to be a miracle, as that would make it exclusive to him, preventing others from benefiting from it. The proof he saw pertains to the excellence of faith, which is mentioned in a Hadith from Sahih Muslim, number 99. Excellence of faith means behaving as if one can see Allah, the Exalted, observing their inner and outer selves at all times. A person aware of a powerful authority watching them is unlikely to misbehave due to their awe. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, once advised someone to act as if they were always under the watchful eye of a respected righteous person. This guidance is found in a Hadith from Imam Tabarani's Al Mu'jam Al Kabir, number 5539. Those who adopt this mindset will seldom commit sins and will consistently strive for good deeds. This attitude fosters the fear of Allah, the Exalted, serving as a protection against the trials of this world and the fires of Hell in the hereafter. Such vigilance ensures that one not only meets their obligations to Allah, the Exalted, but also fulfills their duties towards others. The highest expression of this is to treat others with genuine kindness. This aligns with the Hadith in Jami At Tirmidhi, number 251, which states that a person cannot be a true believer until they wish for others what they wish for themselves.

As mentioned at the end of verse 24, this level of excellence ensures one adopts sincerity to Allah, the Exalted, in their intention, speech and actions. Chapter 12 Yusuf, verse 24:

"…And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our sincere servants."

Sincerity in intention involves adopting the right intention whereby one performs good deeds in order to please Allah, the Exalted. The one who acts for any other reason will not gain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Sincerity in speech involves speaking good or remaining silent. And sincerity in actions involves correctly using the blessings one has been granted as outlined in Islamic teachings. The sincere one will therefore be protected from sins and obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everyone and everything within their life.

Those who fail to reach the level of acting as if they witness Allah, the Exalted, must act on the second part of the advice given in the Hadith quoted earlier, namely, to sincerely believe that Allah, the Exalted, is constantly observing them. Even though this state is lower in rank than the one who acts as if they observe Allah, the Exalted, none the less, it is a great way of adopting the fear of Allah, the Exalted. As mentioned earlier, this attitude will prevent one from committing sins and encourage them towards good deeds. In addition, as advised by the Holy Prophet Muhammad, peace and blessings be upon him, in Imam Tabarani's, Al Mu'jam Al Kabir, number 7935, the one who strives to adopt this mentality will be granted shade on the Day of Judgment by Allah, the Exalted.

Recognizing the divine presence of Allah, the Exalted, not only helps to avoid sins and promotes good actions, but it also alleviates feelings of loneliness and depression. Individuals are seldom troubled by mental health challenges when they are consistently surrounded by someone who loves and supports them. No one cares for creation more than Allah, the

Exalted, and He is the ultimate source of assistance. Thus, striving for excellence positively impacts one’s faith, actions, emotional well-being, and the broader community.

A Muslim should refrain from becoming like those who regard Allah, the Exalted, as the least significant observer of their actions. This represents a grave spiritual ailment that can lead to various sins and negative conduct towards Allah, the Exalted, and His creation.

Those who operate at a lower level by continually recalling the divine vision will ultimately ascend to a higher level, living as if they can see Allah, the Exalted, perpetually watching over their external and internal states. This way of life guarantees unwavering obedience to Allah, the Exalted, in all circumstances.

Both levels of excellence of faith are achieved when one acquires and applies Islamic knowledge. The more they engage in this practice, the more they will recognize the divine presence. Maintaining this behavior will consequently lead to a higher standard of faith.

In addition, the one who desires to protect themself from sins must follow in the footsteps of the Holy Prophet Yusuf, peace be upon him, by fleeing from bad people and sinful places. Chapter 12 Yusuf, verse 25:

“And they both raced to the door…”

The environment and the company one keeps significantly influence behavior. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4833, that an individual is aligned with their friend's way of life. This implies that they will take on the traits of their companions. Therefore, Muslims should make an effort to steer clear of places and individuals that lead them to sin, and instead, seek the company of those who encourage them to obey Allah, the Exalted. This will ensure they correctly use the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a balanced mental and physical state, properly positioning everything and everyone in their lives while sufficiently preparing for their accountability on the Day of Judgement. Consequently, this behavior will result in peace of mind in both worlds.

Furthermore, the one who commits sins will face the consequences of their actions in both worlds. Chapter 12 Yusuf, verse 25:

“And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door…”

Generally speaking, the person who misuses the blessings bestowed upon them should not be deceived into thinking that their lack of immediate punishment, or their failure to recognize any consequences, signifies that they will escape punishment altogether. In this life, their mindset will hinder them from attaining a harmonious mental and physical equilibrium, leading them to misplace the value of everything and everyone around them. Consequently, aspects of their existence—such as family, friends, career, and wealth—will transform into sources of stress. Should they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong individuals and circumstances, such as their spouse. By severing ties with these positive people, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes those who relentlessly misuse the blessings they have been granted, including the affluent and renowned, despite their apparent enjoyment of worldly opulence.

Another reason why one must avoid sins is that it often leads to many other sins, such as lying, backbiting and slander. Chapter 12 Yusuf, verse 25:

“And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"”

In order to cover up her sin of attempting to seduce the Holy Prophet Yusuf, peace be upon him, she resorted to slander and lying, thereby

sinking herself deeper into sins. Many of the sins one commits in order to cover their previous sins also involves wronging others. The one who wrongs others will face justice on Judgement Day even if they escape justice in this world. The oppressor shall be obliged to bestow their virtuous acts upon their victims, and if necessary, they will bear the weight of their victim's sins until justice prevails. This may result in the oppressor encountering damnation in Hell on the Day of Judgement. This has been warned in a Hadith from Sahih Muslim, number 6579. Therefore, in order to avoid being immersed in a life of sins, one must avoid all sins to the best of their ability and sincerely repent whenever they happen to commit one. Genuine repentance requires feeling remorse, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One should earnestly vow to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They must persist in sincerely obeying Allah, the Exalted, by properly utilizing the blessings He has bestowed upon them, as described in Islamic teachings.

Even though the Holy Prophet Yusuf, peace be upon him, did adopt patience in the face of this slander, this did not mean he adopted a passive attitude whereby he did not take steps to absolve himself of slander. Chapter 12 Yusuf, verse 26:

“[Joseph] said, "It was she who sought to seduce me."…”

Sadly, many muslims believe being patient involves adopting a passive attitude whereby they do not take practical steps to solve their problem

according to the means they have been provided and to instead internally rely on Allah, the Exalted, to grant them relief. Islam teaches a balanced approach whereby one uses the means they have been provided to solve the difficulty they are facing while also relying on Allah, the Exalted, to aid them, as nothing occurs without the will of Allah, the Exalted. This was the behaviour of the Holy Prophet Yusuf, peace be upon him. Chapter 13 Ar Ra'd, verse 11:

"…Indeed, Allāh will not change the condition of a people until they change what is in themselves…"

Allah, the Exalted, then mentions a rightly guided person who despite having a familial bond with the minister's wife still adhered to justice and fairness. Chapter 12 Yusuf, verses 26-27:

"…And a witness from her family testified. "If his shirt is torn from the front, then she has told the truth, and he is of the liars. But if his shirt is torn from the back, then she has lied, and he is of the truthful.""

One must avoid assessing who is involved in a situation and rather assess what they are doing before offering assistance. Should the individual be engaged in commendable pursuits, they ought to extend their support in accordance with their means, be it through financial contributions or physical assistance. On the other hand, if the person is involved in bad

things they should be advised to cease such actions and they should withhold any form of assistance. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

Sadly, numerous Muslims have embraced a flawed mindset by offering unwavering support to others in every situation out of sheer loyalty. It is essential to understand that directing loyalty towards individuals instead of Allah, the Exalted, will inevitably lead to the misappropriation of the blessings He has granted them. As a result, they will find themselves experiencing both mental and physical disarray, leading to a misalignment of people and things in their lives, ultimately hindering their ability to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, obstacles, and difficulties in both worlds, regardless of any material comforts they may enjoy. Furthermore, steadfast loyalty to individuals can obstruct one from fulfilling the rights of others, thus hindering the establishment of justice and peace within the community.

Chapter 12 Yusuf, verse 26:

"…And a witness from her family testified. "If his shirt is torn from the front, then she has told the truth, and he is of the liars. But if his shirt is torn from the back, then she has lied, and he is of the truthful.""

His shirt being torn from the front would have indicated that the minister's wife was defending herself from him. But if his shirt was torn from behind, it would have indicated that the Holy Prophet Yusuf, peace be upon him, was fleeing from her. Chapter 12 Yusuf, verse 28:

“So when her husband saw his shirt torn from the back, he said, "Indeed, it is of the women's plan. Indeed, your plan is great.””

This statement made by the minister of Egypt does not refer to all women thereby implying that all women have evil motives and intentions. In reality, his statement refers to the mindset of the elite women in his time period. When one observes history, it is clear that the elite class of people often take part in immoral behaviour, such as having affairs, as they have greater access to worldly luxuries thereby having easy access to fulfilling their desires and as they more easily escape worldly punishment, due to their elite status within the society. It was the immoral and evil mindset of the elite class within his society that the minister of Egypt was referring to, as he was from the elite class and observed their behaviour on a daily basis. Generally speaking, this warns people against adopting bad companionship as it often leads to misguidance. The environment and the company one keeps significantly influence behavior. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith from Sunan Abu Dawud, number 4833, that a person is shaped by the lifestyle of their friends. This implies that individuals tend to adopt the traits of their companions. Consequently, Muslims should make an effort to steer clear of environments and people that lead them towards sin, and

instead, seek the company of those who inspire them to obey Allah, the Exalted. This strategy will ensure that they make use of the blessings granted to them in line with Islamic teachings. This will ensure they achieve a balanced mental and physical state, properly aligning everything and everyone in their lives while adequately preparing for their accountability on the Day of Judgement. Ultimately, this behavior will foster peace in both worlds.

Chapter 12 Yusuf, verse 28:

“So when her husband saw his shirt torn from the back, he said, "Indeed, it is of the women's plan. Indeed, your plan is great.””

In addition, as the minister of Egypt was embarrassed by his wife’s actions, he blamed her attitude on the entire elite class of women within his society, who also acted like her. This is discussed later on in this chapter of the Holy Quran. Generally speaking, when one fails to take responsibility for their own actions and they fail to hold other people accountable for their actions it prevents them and others from changing for the better. As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. As a result, they will experience a mental and physical imbalance, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will bring about stress, difficulties, and struggles in both worlds, regardless of any material comforts they may enjoy. In addition, their attitude will prevent them from fulfilling the rights of others and as a result, they will cause the spread of corruption and injustice within

society, just like the minister of Egypt done when he commanded the Holy Prophet Yusuf, peace be upon him, to simply ignore what happened. Chapter 12 Yusuf, verse 29:

“Joseph, ignore this…”

Despite his wife attempting to have an affair and desecrate their marriage, the minister only commanded his wife to seek forgiveness. Chapter 12 Yusuf, verse 29:

“…And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

This was a very strange attitude as one would expect a husband to be furious at his wife if he found out she was attempting to betray him. At the very least one would expect him to divorce his wife as she is clearly not loyal to him. But as discussed earlier, as behaving immorally was and is a common thing found amongst the elite class of society, the minister accepted this behaviour from his wife. In addition, it is obvious from his reaction that he cared more about his reputation as a politician than his wife and therefore was more concerned about his political image within society than the state of his marriage. In fact, the vast majority of relationships, such as marriage, the elite class of society forge, such as politicians, are solely based on worldly motives, such as their political

aspirations. A classic example of this is when kings would marry their sons to a princess from a different kingdom in order to solidify the relationship between the two kingdoms. As a result, the vast majority of the relationships of the elite class are not real and are only business arrangements which aim to further their worldly aspirations. This is another reason why the people from the elite class of society often have extramarital affairs, as they are in fake relationships that are not rooted in love and respect for one another, as a marriage should be. The person who leads a fake existence, which involves fake relationships, will never find peace of mind as all their words and actions will be dictated by their worldly aspirations instead of being based on their beliefs. As a result, they will inevitably misuse the blessings they have been granted in order to achieve their worldly aspirations. Consequently, every aspect of their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to defy Allah, the Exalted, they will unjustly blame people and things within their life for their stress. By removing these positive influences from their lives, they will only exacerbate their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly luxuries. It is strange that despite this reality and outcome, many muslims aspire to join the elite class of their society and go to great lengths to achieve this. One should be merciful to themself and avoid aspiring for the company of the rich and famous, as the majority of them are misguided and misguide others. Instead, they should focus on correctly using the blessings they have been granted as outlined in Islamic teachings.

As the elite class of people are often entrenched in gossiping about the affairs of others, the actions of the minister's wife became public, even though her husband tried to prevent this from occurring out of fear of spoiling his political image. Chapter 12 Yusuf, verse 30:

“And women in the city said, "The wife of the minister is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."”

As their intention for spreading gossip about the minister’s wife was to see the Holy Prophet Yusuf, peace be upon him, the minister’s wife indulged them by inviting them to a banquet. Chapter 12 Yusuf, verse 31:

“So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife…”

The fact that she did not attempt to conceal her shameless and immoral actions is an indication of her bad character. As the elite class of society often escape punishment for their immoral behaviour, just like the minister’s wife did, they are more prone to publicize their immoral behaviour. This attitude will only cause them to abandon modesty. One must avoid adopting this attitude as it only ever leads to the disobedience of Allah, the Exalted. Instead, one must strive to protect themself from immoral behaviour and publicizing it by adopting modesty. In a Hadith recorded in Jami At Tirmidhi, number 2458, the Holy Prophet Muhammad, peace and blessings be upon him, advised that true modesty towards Allah, the Exalted, involves safeguarding the head and its contents, protecting the stomach and its contents, and frequently remembering death. He

concluded by stating that anyone who wishes to pursue the hereafter should abandon the luxuries of the material world.

This Hadith demonstrates that modesty transcends mere clothing. It encompasses every facet of a person's life. Safeguarding the head includes protecting the tongue, eyes, ears, and even thoughts from sins and vain matters. Vain matters should be avoided as they can lead to regret on Judgement Day and are often the initial step towards committing sins. Although one may conceal their words and sights from others, they cannot hide these actions from Allah, the Exalted. Therefore, protecting these body parts signifies true modesty.

Protecting the stomach means one must steer clear of unlawful wealth and food. Engaging in such actions can result in the rejection of one's good deeds. This is highlighted in a Hadith found in Sahih Muslim, number 2342. Just as one's intention serves as the hidden and internal foundation of Islam, the external and visible foundation of Islam is earning and using what is lawful.

Modesty towards Allah, the Exalted, also entails frequently reflecting on death. This reflection is crucial as it motivates individuals to genuinely obey Allah, the Exalted, and to avoid sins, given that one can never predict when death will come. It serves as a reminder that this life is not a permanent abode and that a transition is certain. Keeping this in mind encourages individuals to prepare for their ultimate destination, which is the hereafter. Such preparation requires utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted. Conversely, those who neglect

the remembrance of death will fail to prepare for their unavoidable journey to the hereafter, leading them to focus all their efforts on enjoying and enhancing this worldly life. As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. This will lead to an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing for their accountability on the Day of Judgement. This will lead them to stress, difficulties, and struggles in both worlds, regardless of any material comforts they may enjoy.

Ultimately, showing modesty towards Allah, the Exalted, means prioritizing the hereafter over the excesses of this material world. It is crucial to understand that this involves utilizing the material world to meet one's needs and those of their dependents without waste, excess, or extravagance, as these are disliked by Allah, the Exalted. Chapter 7 Al Araf, verse 31:

“…and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.”

Focusing on the hereafter means utilizing the blessings one has been granted correctly as outlined in Islamic teachings, rather than indulging in personal desires. Those who act in this way will experience peace and success both in this life and in the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

But as the minister’s wife lacked modesty, she even showed off the beauty of the Holy Prophet Yusuf, peace be upon him, to her rich friends. Chapter 12 Yusuf, verse 31:

“So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel."”

They could have cut their hands while using the knives at the moment they observed the beauty of the Holy Prophet Yusuf, peace be upon him. But this verse could also mean that as the Holy Prophet Yusuf, peace be upon him, was a servant of the house, he would serve the owner and their guests. When they cut their hands, they received the special attention of the Holy Prophet Yusuf, peace be upon him, who took steps to aid them, as that was his duty. In response to this, all the women cut their hands seeking his attention. Generally speaking, when one possesses corrupt morals then they will go to great lengths to seek the attention of others,

even if it involves harming themself. This is often observed in celebrities, who go to great lengths to seek the attention of the public even though they harm themselves physically and psychologically. In order to protect oneself from this self-harm, one must adopt the right attitude whereby they only seek the pleasure of Allah, the Exalted, and not the pleasure or attention of people. This involves correctly using the blessings Allah, the Exalted, has granted them as outlined in Islamic teachings. As Allah, the Exalted, is easily pleased, they will easily obtain His pleasure and as a result of their behaviour they will obtain peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Whereas, the one who strives to seek the attention and pleasure of people will never achieve it, as constantly pleasing people is impossible. And their behaviour will inevitably cause them to misuse the blessings they have been granted. As a result, every aspect of their life—family, friends, career, and wealth—will become a source of stress. If they persist in disobeying Allah, the Exalted, they may mistakenly blame their stress on others. By distancing themselves from these positive influences, they risk worsening their mental health problems, which could lead to depression, substance abuse, and even suicidal ideation. This outcome is particularly noticeable among those who persist on misusing the blessings they have been granted, like the wealthy and famous, who, despite enjoying worldly luxuries, are plagued with mental health issues.

The lack of modesty of the minister's wife is further highlighted when she shamelessly announced her evil action and future intention to her immodest friends. Chapter 12 Yusuf, verse 32:

“She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."”

Another evil characteristic the elite class of society often possesses is how they view people as objects which they can abuse according to their desires. This issue is very well-known in this day and age whereby powerful figures, such as Hollywood executives, treat their employees as objects, encouraging them to forgo their decency and modesty for the sake of their career. In situations like this, one must follow in the footsteps of the Holy Prophet Yusuf, peace be upon him, and remain firm on right conduct and not sell their soul for the sake of wealth or a career. In fact, the Holy Prophet Yusuf, peace be upon him, was more willing to go to prison then to fulfil the evil request of the minister’s wife and her shameless rich friends. Chapter 12 Yusuf, verse 33:

“He said, "My Lord, prison is more to my liking than that to which they invite me…"”

When one fails to follow in his footsteps and instead abandons their self-respect and dignity thereby selling their soul to the elite class of society for the sake of wealth and career, they will inevitably lead a life of misery, even if they obtain wealth and fame. This outcome is plainly obvious when one observes those who behaved in this manner and how they are plagued with mental health issues as a result of their bad decision to indulge the evil desires of the elite class of society they serve. This outcome is inevitable as their behaviour will only cause them to misuse the blessings they have

been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. In addition, those who behave in this manner and indulge the evil wishes of the elite class they serve, only encourage them to continue behaving in this manner with their other employees. As a result, generation after generation of people are mistreated by these elite class of society, just because one person did not have the courage to do the right thing and reject the indecent and shameless proposals of their employers thereby discouraging them from acting in this behaviour with their future employees. And when the worldly things they obtained by selling their souls did not bring them the peace of mind they desired and instead led them to mental health issues, they complain about the abuse they willingly and voluntarily endured even though they were not forced to through threats of physical harm.

In order to avoid this outcome one must understand an important Islamic principle. No worldly thing, such as wealth and a career, is worth their self-respect and dignity. By understanding this truth, one will pursue worldly success according to lawful means without being abused by the elite of society. In fact, one should aim to achieve peace of mind, instead of worldly things, such as wealth and a career, as this aim will ensure they adopt the right behaviour in every situation which protects them from being abused by others, such as their employers. As achieving peace of mind lies solely in correctly using the blessings they have been granted as outlined in Islamic teachings, this person will protect themself from the mental anguish which results from abandoning their self-respect and dignity and they will instead achieve peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

Allah, the Exalted, then indicates an important aspect of protecting oneself from the evil influence of others. Chapter 12 Yusuf, verse 33:

“He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."”

One must avoid accompanying misguided people as this will only cause them to incline towards adopting their bad characteristics. A person is always influenced by their companions, whether that influence is positive or negative, and whether it is overt or subtle. This concept is highlighted in a Hadith from Sunan Abu Dawud, number 4833. Therefore, those who surround themselves with the righteous and truthful in this life will find themselves inspired and encouraged to sincerely obey Allah, the Exalted. Conversely, those who associate with the misguided will start to adopt their characteristics and behaviors. As a result, they will disobey Allah, the Exalted, by misusing the blessings they have been given. This will lead to a state of mental and physical imbalance, causing them to misplace everything and everyone in their lives while inadequately preparing for their accountability on the Day of Judgement. Ultimately, this will result in stress, challenges, and struggles in both worlds, regardless of any material comforts they may have. Chapter 12 Yusuf, verse 33:

"…And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

In addition, in order to be protected from the negative effects of people, one must remain firm on the obedience of Allah, the Exalted, at all times. This is best achieved through obtaining certainty of faith. A robust faith is essential for staying devoted to obeying Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. This profound faith is cultivated by comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, brings tranquility in this life and the hereafter. Conversely, those who are unaware of Islamic principles will possess weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of understanding can obscure the reality that yielding their desires in favor of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Chapter 12 Yusuf, verse 33:

"…I might incline toward them and [thus] be of the ignorant."

Thus, it is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails properly utilizing the blessings they have been bestowed, as prescribed by Islamic teachings, ultimately resulting in a harmonious mental and physical state and the appropriate prioritization of all aspects of their lives.

As a result of his strong faith, the Holy Prophet Yusuf, peace be upon him, remained firm on the obedience of Allah, the Exalted, and was therefore protected from the evil plan of the minister's wife and her shameless rich friends. Chapter 12 Yusuf, verse 34:

"So his Lord responded to him and averted from him their plan…"

And chapter 65 At Talaq, verse 2:

"…And whoever fears Allah - He will make for him a way out."

It is crucial to recognize that this divine support does not correspond with personal desires. Rather, it consistently reflects the infinite knowledge and wisdom of Allah, the Exalted. As a result, this divine aid appears at the most favourable moments for individuals and in ways that are most advantageous for them, even if this may not be immediately obvious to them. In the case of the Holy Prophet Yusuf, peace be upon him, this divine protection was in the form of him going to prison, as this was another stage of his training of becoming the future finance minister of Egypt. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

And chapter 12 Yusuf, verse 34:

“…Indeed, He is the Hearing, the Knowing.”

In order to protect his political image from the scandal created by his wife, the minister of Egypt had the Holy Prophet Yusuf, peace be upon him, imprisoned. Chapter 12 Yusuf, verse 34:

“Then it appeared to them after they had seen the signs that the minister should surely imprison him for a time.”

The minister of Egypt attempted to comfort himself by claiming he would only leave the Holy Prophet Yusuf, peace be upon him, in jail until the scandal created by his wife was forgotten by the public. One must avoid adopting this type of behaviour whereby they wrongfully justify their sins with baseless reasons. The one who adopts this mindset will persist on disobeying Allah, the Exalted, and wronging people, while fooling themself

that they are a good person. As a result of their attitude they will misuse the blessings they have been granted. Consequently, they will find themselves in an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts. In addition, as their behaviour will cause them to wrong people, they will cause the spread of corruption and injustice in society, just like the minister done by falsely imprisoning the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 34:

"Then it appeared to them after they had seen the signs that the minister should surely imprison him for a time."

In addition, when one adopts an excess love for leadership and wealth, it will always lead to the disobedience of Allah, the Exalted, and wronging people. Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2376, that the pursuit of wealth and status can be more harmful to one's faith than the destruction caused by two starving wolves attacking a flock of sheep. This is due to the fact that those who chase after material wealth and power frequently compromise their beliefs to achieve these goals. In their unyielding quest for riches and influence, they will disobey Allah, the Exalted, while acquiring and retaining these possessions, especially in today's society. The stronger the ambition for such goals, the higher the chance of disobeying Allah, the Exalted, and inflicting harm on others. Historical accounts demonstrate the extreme actions individuals have taken in their pursuit of power and wealth, including the unjust killing of innocents. Instead, a Muslim should concentrate on earning a lawful income that

meets their needs and responsibilities. If they attain a leadership position, they must fulfill their duties in a manner that pleases Allah, the Exalted, ensuring it promotes peace for themselves and others in this life and the hereafter. On the other hand, historical records show that the improper use of wealth and power inevitably leads to stress, difficulties, and challenges for individuals, even if these effects are not immediately apparent to them or those around them. In this life, misusing their granted blessings will disturb their mental and physical well-being, they will misplace everything and everyone in their lives, ultimately impairing their readiness for accountability on the Day of Judgement. This will bring about stress, challenges, and suffering in both this life and the afterlife, regardless of any material gains they may achieve and enjoy. In addition, on the Day of Judgement, justice will be served. The oppressor will be forced to transfer their good deeds to their victims, and if necessary, they will bear the weight of their victim's sins until justice is fulfilled. This could result in the oppressor facing damnation in Hell on Judgement Day. This important warning is emphasized in a Hadith from Sahih Muslim, number 6579.

Allah, the Exalted, then mentions an incident which occurred after the Holy Prophet Yusuf, peace be upon him, was falsely imprisoned. Chapter 12 Yusuf, verse 36:

“And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good.""

In general, this verse suggests that individuals should seek counsel exclusively from those with good character, as such individuals are more likely to provide sound advice in both worldly and religious affairs. Indeed, one should limit their consultations to a select few when facing challenges. These individuals should be chosen based on the guidance of the Holy Quran. Chapter 16 An Nahl, verse 43:

"…So ask the people of the message if you do not know."

This verse serves as a reminder for people to seek guidance from knowledgeable individuals. Consulting someone who lacks knowledge only results in more complications. Just as it would be unwise for someone to ask a car mechanic for advice on their health, a Muslim should confide in those who are well-versed in the relevant issues and the associated Islamic teachings.

Furthermore, one should only share their concerns with those who fear Allah, the Exalted. Such individuals will never encourage others to act against the commands of Allah, the Exalted. In contrast, those who do not hold a fear or respect for Allah, the Exalted, even if they possess knowledge and experience, will encourage others to disobey Him, which only exacerbates one's difficulties. Ultimately, it is those who fear Allah, the Exalted, who possess genuine knowledge, and it is this knowledge that will effectively guide others through their challenges. Chapter 35 Fatir, verse 28:

“…Only those fear Allah, from among His servants, who have knowledge…”

And chapter 12 Yusuf, verse 36:

“…Inform us of its interpretation; indeed, we see you to be of those who do good.”

As the Holy Prophet Yusuf, peace be upon him, had their undivided attention, he took this opportunity in order to guide the two questioners towards the right belief and conduct. Chapter 12 Yusuf, verse 37:

“He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you…"”

The advice the Holy Prophet Yusuf, peace be upon him, gave them was not long and was instead only a few deep and thought-provoking words in order to encourage them to accept and act on the truth so that they

achieved peace of mind in both worlds. One should adopt this attitude thereby taking opportunities when they have the attention of others to encourage them towards right guidance in a caring and subtle way. They should not preach to people but rather share a few good words with them. Sadly, many muslim parents fail to take advantage of such moments to guide their children, such as when they drop off and pick their children up from school. Instead, of using these few minutes to discuss the experience of their child's day at school and give them small pieces of advice as outlined in Islamic teachings, most parents are too busy on social media. Small pieces of advice at the right time in the long run can have a significant impact on the right guidance of others, such as one's children, and this attitude must therefore be adopted by all people.

The Holy Prophet Yusuf, peace be upon him, began his advice by mentioning the favor of Allah, the Exalted, on him, thereby subtlety reminding his listeners of the countless favors of Allah, the Exalted, on them and others. Chapter 12 Yusuf, verse 37:

"…I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me…"

In general, an individual who looks after certain aspects of another person's needs, such as their accommodation, deserves to be shown appreciation. Thus, since Allah, the Exalted, has bestowed every blessing in this universe upon humanity, it is only just and appropriate for people to express their gratitude towards Him. Gratitude that stems from one's intention means acting solely to please Allah, the Exalted. Those who act

for different motives will not receive rewards from Allah, the Exalted. This warning is highlighted in a Hadith found in Jami At Tirmidhi, number 3154. A clear indication of a sincere intention is that a person does not seek or anticipate any recognition or reward from others. Gratitude expressed through speech involves either saying what is good or choosing to remain silent. Furthermore, gratitude demonstrated through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately brings peace of mind in both this world and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Moreover, when an individual owns an item, it is deemed appropriate and acceptable for them to utilize it as they wish. Since Allah, the Exalted, created, owns, and maintains everything in the universe, including humanity, He is the sole authority on what should happen in the universe and what should not. Thus, it is only just for individuals to follow the commands of Allah, the Exalted, as He is the sole owner of the entire universe, including themselves.

In the same way, when someone lends their belongings to another person, it is only right that the borrower uses the item in accordance with the owner's preferences. Allah, the Exalted, has bestowed every blessing that a person has as a temporary loan. These blessings were not given as gifts. Similar to earthly loans, this loan must be repaid. The only means of repaying this loan is by utilizing these blessings in ways that are pleasing to Allah, the Exalted. Conversely, since the blessings of Paradise are gifts, individuals will have the freedom to enjoy them as they wish. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

One should not mistake the temporary worldly blessings, which are merely a loan, for the eternal gifts of Paradise.

As most societies claim to believe in Allah, the Exalted, in some form, the Holy Prophet Yusuf, peace be upon him, makes it clear that correctly believing in Him involves accepting His Oneness, thereby avoiding polytheism, and involves believing in their accountability in the hereafter. Chapter 12 Yusuf, verse 37:

"…Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers."

It is crucial to understand that belief is a practical issue, going beyond simply having faith in one's spiritual heart. Obedience to Allah, the Exalted, requires performing good deeds intended to please Him. Those who act for different reasons will not earn rewards from Allah, the Exalted. This caution is emphasized in a Hadith found in Jami At Tirmidhi, number 3154. Moreover, obedience to Allah, the Exalted, includes fulfilling various elements of the Holy Quran. The first element is to recite it accurately and regularly. The second is to grasp its teachings through a reliable source and teacher. The final element is to apply the teachings of the Holy Quran with the aim of pleasing Allah, the Exalted, in accordance with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A devout Muslim prioritizes acting on its teachings over chasing desires that contradict the Holy Quran. Molding one's character in line with the Holy Quran represents true obedience to the book of Allah, the Exalted. This practice is consistent with the tradition of the Holy Prophet Muhammad, peace and blessings be upon him, as affirmed in a Hadith located in Sunan Abu Dawud, number 1342. A fundamental aspect of being sincere to the Holy Quran is to engage with it with the genuine intention of understanding and acting upon all its content, regardless of whether one's desires clash with the Holy Quran. Those who selectively decide which commands,

prohibitions, and advice to adhere to or ignore based on personal preferences demonstrate insincerity towards it and, as a result, they will not truly benefit from its guidance. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Ultimately, it is essential to understand that while the Holy Quran acts as a solution for earthly challenges, a Muslim should not confine its application to this purpose alone. In other words, they should not simply recite it to tackle their worldly problems, treating the Holy Quran as a tool that is only utilized in times of distress and then put away. The main objective of the Holy Quran is to offer guidance for a secure passage to the hereafter. Disregarding this vital function and using it solely to address one's earthly issues is inappropriate, as it goes against the behavior of a devout Muslim.

The individual who does not obey Allah, the Exalted, properly will inevitably misuse the blessings they have received. As a result, every facet of their life, including family, friends, career, and wealth, will become a source of anxiety. If they persist in defying Allah, the Exalted, they will misattribute their stress to the wrong people and things circumstances in their lives. By cutting ties with these positive influences, they will only worsen their mental health challenges, potentially leading to depression, substance abuse, and even suicidal ideation. This outcome is clear when one observes those who continually misuse the blessings given to them, like the wealthy and famous, despite their indulgence in worldly pleasures. And as their actions hinder them from adequately preparing for their accountability on the Day

of Judgement, their punishment will be significantly more severe in the hereafter.

Chapter 12 Yusuf, verse 37:

“…Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers.”

Denying that humans can be resurrected on the Day of Judgement is an unusual assertion, especially considering the numerous instances of resurrection that happen throughout the days, months, and year. For instance, Allah, the Exalted, utilizes rain to revive a lifeless, barren land and enables a dead seed to come to life, providing sustenance for creation. In the same way, Allah, the Exalted, has the power to give life to the human, a dead seed buried in the Earth, just as the dead seed that grows into life. The changing seasons clearly illustrate resurrection. For example, in winter, tree leaves die and fall, making the tree seem lifeless. However, in other seasons, the leaves reappear, and the tree looks vibrant again. The process of resurrection also takes place continuously within one’s body. Cells, like skin cells, are perpetually dying and regenerating. The sleep-wake cycle of all living beings serves as another example of resurrection. Sleep is akin to death, as the sleeper's senses are disconnected. Allah, the Exalted, then restores a person's soul if they are meant to continue living, thus reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Furthermore, the Day of Judgement is an event that is destined to happen. Observing the universe reveals numerous instances of balance. For instance, the Earth maintains a perfect and stable distance from the Sun. If it were even slightly closer or farther away, it would be uninhabitable. Likewise, the water cycle, which consists of water evaporating from the ocean into the atmosphere and then condensing to create rain, is meticulously balanced to ensure that life can thrive on Earth. The ground was designed in a way that allows delicate branches and shoots of seeds to break through, providing provision to the creation, while also being sturdy enough to support heavy structures built upon it. Numerous examples exist that not only point to a Creator but also to the concept of balance. However, one significant aspect of this world is evidently unbalanced: the actions of humanity. It is common to witness oppressive and tyrannical individuals who evade consequences in this life. In contrast, many people suffer oppression and other hardships yet do not receive their deserved rewards for their endurance. Numerous Muslims who faithfully obey Allah, the Exalted, often encounter various challenges in this world and receive only a minimal reward, while those who blatantly disobey Allah, the Exalted, enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. However, this is clearly not the case in this world, which is why it must take place at another time, specifically on the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this world. However, one reason He does not completely punish here is to provide individuals with numerous chances to genuinely repent and amend their actions. He also refrains from fully rewarding Muslims in this life because this world is not Paradise. Moreover, faith in the unseen, particularly the complete reward awaiting Muslims in the afterlife, is a crucial element of belief. In fact, this belief in the unseen is what distinguishes faith. If one could only believe in what is tangible through the five senses, like receiving full rewards in this world, it would not hold the same significance.

In addition, fearing complete punishment while hoping for full reward in the hereafter motivates individuals to avoid sins and engage in virtuous actions.

For the Day of Recompense to begin, this material world must come to an end. This is necessary because punishment and reward can only be administered once everyone’s deeds are concluded. Thus, the Day of Recompense cannot occur until all human actions have ceased. This implies that the material world will eventually come to an end, whether sooner or later.

Contemplating this discussion will reinforce one's belief in the Day of Judgement, motivating them to prepare by utilizing the blessings they have received in accordance with the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, leading to peace

of mind and success in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

“For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged.”

In truth, without the afterlife, people's efforts will ultimately be in vain, as everyone will depart this world empty handed, and death will sever their ties to the worldly achievements they accumulated, rendering all their hard work and successes pointless. The afterlife provides significance and direction to life in this world, ensuring that a person's efforts are not in vain. Instead, they will be held accountable for their actions and will receive either rewards or punishments based on them. Thus, life in this world only holds value in light of the reality of Judgment Day and the afterlife. Embracing this truth necessitates that one actively prepares for it by wisely utilizing the blessings bestowed upon them, as prescribed in Islamic teachings. However, since this often conflicts with people's worldly desires, many will choose to disregard or overlook the need to prepare for their accountability, even if they profess belief in it. Consequently, they will ignore the Day of Judgment and their accountability in the afterlife. As a result, they will persist on misusing the blessings they have been granted. Consequently, they will face an imbalance in both mental and physical well-being, they will misplace everything and everyone within their life and fail to prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they enjoy material comforts. Chapter 12 Yusuf, verse 37:

"…Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers."

As people throughout the generations have blindly followed their forefathers out of loyalty, the Holy Prophet Yusuf, peace be upon him, also indicates that his following of his forefathers was not based on blind imitation, rather his belief in Allah, the Exalted, and the hereafter was based on evidence, some of which has been discussed earlier. Chapter 12 Yusuf, verse 38:

"And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allah…"

In general, it is important to avoid following others blindly, as the behavior of the majority in society frequently leads to the disobedience of Allah, the Exalted. When one sees that most people disregard Islamic teachings, they might assume that the majority's actions are correct and consequently follow them without any thought or consideration. However, the majority view is not always accurate. History has demonstrated that the prevailing opinion or belief can be proven wrong with new evidence and understanding, such as the once widespread belief that the Earth was flat. It is crucial to avoid acting like sheep by thoughtlessly conforming to the majority view, as this often leads to poor decisions in both worldly and religious matters. Chapter 6 Al An'am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead, people should use the reasoning and intellect given to them to assess each situation based on knowledge and evidence, enabling them to make informed choices, even if these choices differ from the common views of the majority. In fact, Islam strongly condemns the practice of blindly following others in religious matters for this reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Chapter 12 Yusuf, verse 38:

“…And it was not for us to associate anything with Allah…”

It is essential to remember that false deities, including idols, are not the only beings that a person might worship and obey aside from Allah, the Exalted. In reality, anything that one obeys in opposition to Allah, the Exalted—like social media, fashion, culture, and people—represents what they genuinely worship. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah…”

The knowledgeable individuals and religious leaders from the people of the book were not objects of worship; rather, they were obeyed in acts of rebellion against Allah, the Exalted, and this obedience was judged as a type of worship. This principle of Islam was also mentioned in relation to the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The overwhelming majority of people have not engaged in the worship of the Devil; however, they have been accused of such because of their obedience to him in opposition to Allah, the Exalted. Thus, it is essential to refrain from obeying other entities in defiance of Allah, the Exalted, as this would amount to worshipping those entities. If someone persists on disobeying Allah, the Exalted, they will inevitably find themselves subservient to other influences, such as individuals, social media, fashion,

culture, and their employers. Striving to balance multiple and unjust masters only results in stress, as it is unrealistic to satisfy them all due to their unpredictable nature. Just like an employee with several supervisors struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will become weighed down by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may face sadness, isolation, depression, and even suicidal thoughts, as their efforts to please their worldly masters fail to yield the satisfaction they desired. This fundamental truth is clear to everyone, regardless of their educational background. Furthermore, worshipping other entities by yielding to them in the disobedience of Allah, the Exalted, will not provide any advantage in the hereafter, as these entities will not assist them in their time of need. In order to avoid this outcome one must abandon the obedience of all things which leads to the disobedience of Allah, the Exalted, and instead obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings, just like the Holy Prophet Yusuf, peace be upon him, did. Chapter 12 Yusuf, verse 38:

"…And it was not for us to associate anything with Allah…"

No matter how advanced a society becomes or how much knowledge it gains in various fields, including both mental and physical aspects of humanity, it is impossible for them to create a code of conduct that fully aligns with human nature and addresses every situation, condition, and scenario that individuals or societies may face during their time on Earth. This task is inherently unfeasible, as humanity continues to discover new information about specific elements of human existence, such as the roles of different areas of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace

and justice for both individuals and society. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of everything, and His knowledge is infinite, covering all of the past, present, and future. Therefore, He is the only One truly qualified to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and helps achieve peace of mind. Historical records clearly show that when this divine code of conduct was properly applied in people's lives, it led to the spread of tranquility, justice, and peace within society. Chapter 12 Yusuf, verse 38:

"…That is from the favor of Allah upon us and upon the people, but most of the people are not grateful."

As a result, individuals should accept and act on the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal wishes. They ought to behave like a wise patient who recognizes and follows their doctor's medical advice, understanding that it is ultimately for their own good, despite the prescription of unpleasant treatments and a strict diet.

In addition, Allah, the Exalted, could have left mankind to figure out the truth of His Oneness based on the signs within the Heavens and the Earth, some of which have been discussed earlier, and He could have expected them to avoid the major sins all people, irrespective of their faith, acknowledge as a sin, such as the killing of an innocent person, and then judged their actions on the Day of Judgement. But this method would have ensured no one achieved peace of mind as no person has the knowledge

to produce a code of conduct that ensures one obtains a balanced mental and physical state and correctly places everything and everyone within their life. And in the hereafter, this method, would have resulted in only a few people succeeding on the Day of Judgement. Out of His infinite mercy, Allah, the Exalted, chose to explain the path of peace of mind in both worlds in great detail supported by strong evidence so that His servants could obtain peace of mind in both worlds. But as this path often contradicts the worldly desires of people, they do not follow it nor show appreciation for it. Chapter 12 Yusuf, verse 38:

"…That is from the favor of Allah upon us and upon the people, but most of the people are not grateful."

Instead, many people, including muslims, observe the code of conduct that Allah, the Exalted, granted mankind, the code of conduct that leads to peace of mind in both worlds, as a burden that removes their freedom, even though this is not true.

In general, those who reject or refrain from acting on their faith in Islam do so because of their worldly desires. They falsely believe that accepting and acting on their faith will hinder their enjoyment of worldly pleasures, which leads them to view faith as a limitation on their desires, prompting them to turn away from it, either in action or in spirit. Instead, they focus on the material world, seeking to satisfy their desires without any constraints, convinced that true peace is found in this pursuit. They often look down upon those who embrace and practice their faith by controlling their actions and utilizing their worldly blessings in ways that please Allah, the Exalted.

They perceive these devout Muslims as lowly servants who are deprived of enjoyment, while they, the disbelievers and the misguided, consider themselves free. However, this perception is far from reality; the true slaves are those who do not accept and submit to Allah, the Exalted, while the truly superior individuals are those who have done so, liberating themselves from the bondage of the material world and the things in it, such as fame, wealth, authority, family, friends and a career. This concept can be illustrated with an example. A caring parent will limit the types of food their child consumes, allowing them to indulge in unhealthy food only occasionally, while encouraging a healthy diet. Consequently, the child may feel that their parent has imposed unwanted restrictions, viewing themselves as enslaved to their parent and the healthy eating regimen. Conversely, another child is granted the freedom to eat whatever they want, whenever they want, and in whatever quantity they desire. This child believes they are entirely free from limitations. When these two children interact, the one who enjoys unrestricted freedom tends to criticize and look down upon the child who is guided by their parent's restrictions. The latter child will also feel bad for themself when they see the other child has been allowed to act freely. On the surface, it seems that the child who has been given freedom has found happiness, while the other child is too burdened by limitations to truly enjoy life. However, as time passes, the reality will become clear. The child without restrictions often grows up to face serious health issues such as obesity, diabetes, and high blood pressure. Consequently, they will also struggle with mental health issues, losing confidence in their appearance and body. This leads to dependence on medications and a host of diseases, along with mental and social challenges. All of these factors hinder their happiness and quality of life. In contrast, the child who faced parental restrictions tends to grow up healthy both mentally and physically. This results in a strong sense of confidence in their body and abilities, which helps them achieve success in life. They remain free from the burdens of medications, diseases, and mental or social issues because they were raised with the right balance and guidance. Thus, the child who experienced no restrictions ultimately becomes enslaved by various challenges, while the child who had restrictions grows up free from such limitations.

In conclusion, the true slave is the individual who submits to everything except Allah, the Exalted, including social media, societal pressures, fashion, and culture. This will result in mental, physical, and social issues. Conversely, the genuinely free person is the one who surrenders solely to Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings thereby attaining peace of mind and body through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life.

The Holy Prophet Yusuf, peace be upon him, then reminded his two companions that the one who ignores the obedience of Allah, the Exalted, will inevitably obey and worship multiple other things, such as people, fashion and culture. Chapter 12 Yusuf, verse 39:

"O my two companions of prison, are separate lords better or Allah, the One, the Prevailing?"

The reality that Allah, the Exalted, has created and continually grants people countless blessings is a sufficient reason to genuinely obey Him. No individual should become a servant to another person, who is merely a creation like themself. This situation arises when one obeys another in defiance of Allah, the Exalted. Additionally, one should not become enslaved by the worldly creations of humanity, such as social media, fashion, and culture. This happens when one places these pursuits above

the sincere obedience to Allah, the Exalted. Since all individuals are equal, one should solely submit to and obey their Creator: Allah, the Exalted. Those who choose to serve multiple lords will experience a stressful and challenging life, similar to an employee who reports to several supervisors. In contrast, the individual who obeys only Allah, the Exalted, will enjoy a peaceful and easy life, as Allah, the Exalted, does not impose burdens beyond what a person can handle, and all His commands, prohibitions and decrees ultimately benefit the individual, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 286:

"Allah does not charge a soul except [with that within] its capacity…"

And chapter 39 Az Zumar, verse 29:

"Allāh presents an example: a man [i.e., slave] owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allāh! But most of them do not know."

When a person submits entirely to Allah, the Exalted, and follows His commands, utilizing the blessings bestowed upon them in ways that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, they will embrace the path of righteousness that leads to tranquility and success in both this life and the hereafter through obtaining a balanced mental and

physical state and through correctly placing everything and everyone within their life.

In addition, as Allah, the Exalted, alone controls the matters of the universe, including the spiritual hearts of people, the abode of peace of mind, He alone decides who achieves peace of mind and who does not, and no other person or thing has a say in the matter, such as social media, fashion or culture. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And chapter 12 Yusuf, verse 39:

"O my two companions of prison, are separate lords better or Allah, the One, the Prevailing?"

The Holy Prophet Yusuf, peace be upon him, then made it clear that the code of conduct he followed was based on clear evidence and knowledge whereas, all other codes of conduct are not based on any evidence or knowledge. In fact, they have been fabricated by people so that they can fulfil their worldly desires. This reality is obvious when one observes all man-made codes of conduct, as they have been designed to suit the

worldly desires of people. Whereas Islam encourages people to correctly use the blessings they have been granted, which often contradicts the worldly desires of people. Chapter 12 Yusuf, verse 40:

“You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah…”

As previously stated, Allah, the Exalted, is the sole possessor of the knowledge required for individuals to achieve a harmonious mental and physical state, as well as to appropriately arrange everything and everyone in their lives. The societal understanding of human mental and physical conditions, despite extensive research, will never be sufficient to reach this objective, as it cannot tackle every challenge one may face in life. Such guidance cannot help individuals avoid all forms of mental and physical stress, nor can it aid in accurately positioning everything and everyone in their lives due to limitations in knowledge, experience, foresight, and inherent biases. Only Allah, the Exalted, holds this knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 12 Yusuf, verse 40:

“…Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion…”

This truth becomes clear when one observes those who utilize the blessings they have received in line with Islamic principles compared to those who do not. While many patients may not fully understand the science behind their prescribed medications and thus rely on their doctors blindly, Allah, the Exalted, however encourages individuals to reflect on the teachings of Islam to recognize its positive effects on their lives. He does not expect people to accept Islamic teachings blindly; rather, He wishes for them to acknowledge its truth through its clear evidence. However, this requires individuals to approach the teachings of Islam with an open and unbiased mind. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

But as obeying Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings, contradicts the worldly desires of people, many of them will persist on their man-made codes of conduct, which allows them to fulfil their desires. Chapter 12 Yusuf, verse 40:

“…He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.”

Their mindset will hinder them from attaining a harmonious mental and physical condition and they will misplace everything and everyone within their lives. Consequently, aspects of their existence, including family, friends, career, and wealth, will transform into sources of anxiety. Should they continue to disregard the commands of Allah, the Exalted, they will unjustly attribute their stress to the wrong individuals and things, such as their relatives. By severing ties with these positive influences, they will exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when one observes individuals who consistently misuse the blessings bestowed upon them, such as the affluent and renowned, despite their apparent enjoyment of material comforts.

After briefly mentioning the importance of obeying Allah, the Exalted, by correctly using the blessings one has been granted as outlined in divine teachings, the Holy Prophet Yusuf, peace be upon him, then interpreted the dreams of the two men. Chapter 12 Yusuf, verse 41:

“My two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

As previously mentioned, when an individual encounters a challenge, it is essential for them to utilize the resources that have been bestowed upon them to address the issue, such as seeking appropriate medical treatment when unwell. Only after they have fully utilized the means provided by

Allah, the Exalted, to remedy the situation should they turn to patience, anticipating assistance from Allah, the Exalted, similar to the approach taken by the Holy Prophet Yusuf, peace be upon him, who employed his resources to overcome the challenge of being wrongfully imprisoned. Chapter 12 Yusuf, verse 42:

"And he said to the one whom he was confident that he would go free, "Mention me before your master."…"

This procedure is indeed substantiated by the Holy Quran, as the term employed for requesting assistance from Allah, the Exalted, pertains to seeking His aid subsequent to exerting one's utmost effort to resolve the challenges encountered. It does not imply soliciting help from Allah, the Exalted, without utilizing the resources He has bestowed upon them to address the difficulties they confront. Chapter 1 Al Fatihah, verse 5:

"It is You we worship and You we ask for help."

Allah, the Exalted, has created worldly means for their utilization, as described in Islamic teachings. Consequently, one should never behave like a lifeless entity and embrace a passive attitude that leads to neglecting the resources Allah, the Exalted, has bestowed upon them to rectify a challenging circumstance, while anticipating that Allah, the Exalted, will

resolve it on their behalf without any personal endeavor. Chapter 13 Ar Ra'd, verse 11:

"…Indeed, Allah will not change the condition of a people until they change what is in themselves…"

And chapter 12 Yusuf, verse 42:

"And he said to the one whom he was confident that he would go free, "Mention me before your master."…"

This also indicates the humility of the Holy Prophet Yusuf, peace be upon him, as he was confident that his interpretation of the dream was accurate but did not assume it was correct as Allah, the Exalted, alone knows the reality of future events. Irrespective of how much knowledge one obtains, they must maintain humility by acknowledging their knowledge is extremely small compared to the knowledge Allah, the Exalted, has granted mankind and by acknowledging that their knowledge has been granted to them by none other than Allah, the Exalted.

But as the man who was freed was not sincere to the Holy Prophet Yusuf, peace be upon him, which is clearly indicated afterwards, he forgot to

mention the false imprisonment of the Holy Prophet Yusuf, peace be upon him, to his master, the king of Egypt. Chapter 12 Yusuf, verse 42:

"…But Satan made him forget the mention [to] his master, and Joseph remained in prison several years."

Perhaps the Devil is mentioned in this verse as he strives hard to encourage people not to show sincerity to others, as this always leads to wronging others and in turn leads to the spread of corruption and injustice within society. Chapter 17 Al Isra, verse 53:

"…Satan certainly seeks to sow discord among them…"

To prevent this outcome, it is essential to embrace sincerity towards others. Indeed, embracing sincerity towards others is a fundamental aspect of Islam, as indicated in the Hadith recorded in Sahih Muslim, number 196. This principle involves consistently wishing well for others and manifesting this through both verbal expressions and actions. It requires motivating others to perform virtuous deeds, dissuading them from engaging in wrongful acts, and exhibiting compassion and kindness at all times. This idea can be succinctly summarized by a Hadith found in Sahih Muslim, number 170, which warns that one cannot be a true believer until they desire for others what they desire for themselves.

The significance of being sincere to others is highlighted by the Hadith in Sahih Bukhari, number 57, where the Holy Prophet Muhammad, peace and blessings be upon him, stressed this obligation alongside the performance of obligatory prayers and the obligatory charity. This particular Hadith underscores its importance, as it is mentioned in conjunction with two critical obligatory practices.

An element of sincerity towards others is the happiness one experiences when they see others joyful and the sadness felt when they witness others in distress, as long as these reactions align with Islamic principles. A deep level of sincerity involves making significant efforts to improve the lives of others, even if it leads to personal sacrifice. For example, an individual may choose to forgo certain expenditures to contribute that money to those in need. The intention and endeavor to continually unite people for good reflect a facet of sincerity towards others, whereas fostering discord among them is a characteristic associated with the Devil. Chapter 17 Al Isra, verse 53:

"…Satan certainly seeks to sow discord among them…"

One approach to fostering unity among individuals is to overlook the faults of others and to offer private counsel regarding their misdeeds. The person who partakes in this practice will have their own transgressions hidden by Allah, the Exalted. This is supported by a Hadith found in Jami At Tirmidhi, number 1426. Whenever possible, one ought to provide guidance and

share knowledge about the principles of faith and the important elements of the world with others, thus enriching both their spiritual and worldly experiences. A true indication of one’s sincere concern for others is their readiness to defend them in their absence, especially against the criticism of others. Ignoring others and concentrating solely on oneself is not characteristic of a Muslim. In fact, this resembles the behavior of most animals. Even if one cannot change society at large, they can still exhibit genuine sincerity by aiding those within their immediate sphere, such as family and friends. Ultimately, one should treat others as they themselves wish to be treated. Chapter 28 Al Qasas, verse 77:

“…And do good as Allah has done good to you…”

The foundation of showing sincerity towards others involves providing assistance with the aim of pleasing Allah, the Exalted. It is crucial to avoid seeking recognition from people, as this diminishes one's reward and indicates a deficiency in sincerity towards both Allah, the Exalted, and humankind.

Several years later, the king of Egypt witnessed a dream which alarmed him. Chapter 12 Yusuf, verses 43-44:

“And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of

grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions." They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams.""

In general, individuals ought to seek guidance solely from those of commendable character, as such persons are more inclined to offer prudent counsel in both worldly and religious matters. Indeed, when confronted with difficulties, one should restrict their consultations to a limited number of individuals. These individuals ought to be selected in accordance with the teachings of the Holy Quran. Chapter 16 An Nahl, verse 43:

"…So ask the people of the message if you do not know."

This verse acts as a reminder for individuals to seek counsel from those who are knowledgeable. Consulting with someone who lacks understanding only leads to further complications. Just as it would be imprudent for an individual to seek health advice from a car mechanic, one should turn to those who are well-informed about the pertinent issues and the related Islamic teachings.

Moreover, one should confide their concerns solely to those who have a deep fear of Allah, the Exalted. Such individuals will never advise others to disobey Allah, the Exalted. Conversely, those who do not possess a fear or

respect for Allah, the Exalted, even if they possess knowledge and experience, will encourage others to disobey Allah, the Exalted, which only intensifies one's challenges. Ultimately, it is those who fear Allah, the Exalted, who truly possess knowledge, and it is this knowledge that will effectively assist others in navigating their difficulties. Chapter 35 Fatir, verse 28:

“…Only those fear Allah, from among His servants, who have knowledge…”

Chapter 12 Yusuf, verse 44:

“They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."”

They only acknowledged the truth after their unconstructive criticism of the king's dream. They ought to have confessed the truth immediately.

Generally speaking, some individuals have adopted a similar attitude. When questioned about topics they lack knowledge of, rather than admitting their ignorance, they provide responses that are either baseless or lack substantial truth. This can lead to significant problems, particularly

in matters related to Islam. A Muslim may face repercussions for disseminating incorrect information that others may act upon. This is highlighted in a Hadith found in Sahih Muslim, number 2351. The reason for this is that they have mistakenly attributed statements to Allah, the Exalted, or to the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, peculiar beliefs and practices have become intertwined with Islam, which diverges greatly from the truth conveyed by the Holy Prophet Muhammad, peace and blessings be upon him. Indeed, many cultural practices that Muslims have embraced, believing them to be integral to Islam, have arisen from this misguided attitude.

These individuals are under the impression that admitting their lack of knowledge will make them appear foolish in the eyes of others. This mindset is, in itself, profoundly unwise, as the righteous predecessors emphasized the significance of acknowledging one's ignorance to prevent others from being misled. In fact, the righteous predecessors regarded those who exhibited this behavior as intelligent, while they considered those who attempted to answer every inquiry posed to them as foolish.

This perspective is frequently seen among older individuals who tend to counsel their offspring on matters concerning the world and faith, rather than acknowledging their lack of knowledge and referring them to someone more informed. When elders behave in this manner, they neglect their responsibility to properly guide their dependents, a duty highlighted in a Hadith recorded in Sunan Abu Dawud, number 2928.

Consequently, Muslims should strive to acquire accurate knowledge, whether it pertains to worldly affairs or religious matters, prior to offering advice to others. In instances where they lack understanding, they ought to confess their ignorance, as this will not diminish their status in any way. On the contrary, both Allah, the Exalted, and people will value their sincerity.

The man who was the companion of the Holy Prophet Yusuf, peace be upon him, in prison then remembered how he interpretated his dream accurately. As a result, he then declared to the king and his senior officials that he would inform them of the interpretation of the king's dream. Chapter 12 Yusuf, verse 45:

"But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth.""

As briefly mentioned earlier, this man was insincere to the Holy Prophet Yusuf, peace be upon him, as he attempted to take credit for interpreting the king's dream instead of informing the king of the Holy Prophet Yusuf, peace be upon him, and his ability to interpret all forms of speech and events. Sadly, this attitude is common in all areas of life, such as the business world. For example, managers will take credit for the good ideas of their subordinates hoping to gain benefit from it, such as a bonus. This type of insincerity must be avoided as anything one gains by acting in this manner will never be a source of comfort for them, as the gain rightfully belongs to someone else. In order to avoid this insincere attitude one must treat others the way they themself desire to be treated by other people.

This is in fact the definition of a true believer according to the Hadith found in Sahih Bukhari, number 13.

A similar attitude, which again is very prevalent amongst people, especially muslims, is when they fail to support others in good things fearing that they will become superior to them in the eyes of their society. This situation has even impacted scholars and Islamic educational institutions. They often provide feeble justifications for not assisting others in righteousness, claiming a lack of relationship with them and fearing that their own institution will fade into obscurity while those they assist gain greater esteem in society, just like the man feared he would be ignored and the Holy Prophet Yusuf, peace be upon him, would be honoured if the king found out that the interpreter of the dream was not the man. However, this perspective is entirely misguided, as one merely needs to examine the annals of history to uncover the truth. As long as one's intention is to seek the pleasure of Allah, the Exalted, aiding others in righteousness will enhance their standing within society. Allah, the Exalted, will direct the hearts of the people towards them, even if their support is directed towards another organization, institution, or individual. For instance, when the Holy Prophet Muhammad, peace and blessings be upon him, left this world, Umar Bin Khattab, may Allah be pleased with him, could have easily contested for the Caliphate and would have garnered substantial support in his favor. Yet, he recognized that the appropriate course of action was to appoint Abu Bakkar Siddique, may Allah be pleased with him, as the first Caliph of Islam. Umar Bin Khattab, may Allah be pleased with him, did not concern himself with the possibility of being overlooked by society for endorsing another individual. Instead, he adhered to sincerity and championed what was just. This is corroborated by the Hadiths recorded in Sahih Bukhari numbers 3667 and 3668. The esteem and honour of Umar Bin Khattab, may Allah be pleased with him, within society only grew as a result of this decision. This is evident to those knowledgeable about Islamic history.

Muslims must contemplate this matter profoundly, alter their mindset, and endeavour to assist others in righteousness, regardless of who is undertaking the effort, and not hesitate for fear that their support will lead to their own obscurity in society. Those who obey Allah, the Exalted, will never be forgotten in this world or in the next. In fact, their respect and honor will only flourish in both worlds.

Again, the man showed insincerity to the Holy Prophet Yusuf, peace be upon him, after visiting him in prison when he began to praise him unnecessarily as he desired the interpretation of the king's dream from him. He did not even address his mistake of forgetting to mention his false imprisonment case to his master, the king. Chapter 12 Yusuf, verse 46:

"[He said], "Joseph, O man of truth…""

Showering praise on someone as they desire to obtain something from them is not the character of a muslim. Muslims have been commanded to speak in a straight forward and honest manner at all times. Chapter 33 Al Ahzab, verse 70:

“O you who have believed! Guard your duty to Allah, and speak words straight to the point.”

Therefore, one must speak to the point by informing others of what they hope to obtain from them while respecting that the other person can refuse them.

The man’s lack of sincerity to the Holy Prophet Yusuf, peace be upon him, is further highlighted when he did not inform the Holy Prophet Yusuf, peace be upon him, that the dream which needed to be interpreted was the king’s, as he himself desired to take credit for its interpretation. Chapter 12 Yusuf, verse 46:

“[He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know.””

But as the matter of the king’s dream was very serious, the Holy Prophet Yusuf, peace be upon him, gave its interpretation without enquiring about it any further. This shows that a person should never be afraid of losing out on receiving credit for a good deed, as Allah, the Exalted, acknowledges, records and recompensates it in both worlds, even if people do not. Chapter 12 Yusuf, verse 56:

“…and We do not allow to be lost the reward of those who do good.”

And chapter 12 Yusuf, verses 47-49:

“[Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat. Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store. Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."”

The Holy Prophet Yusuf, peace be upon him, not only interpreted the dream but gave them the solution on how to avoid the negative effects revealed in the dream and mentioned the relief they will receive after the famine, which was not indicated in the dream.

As the king was an educated man, he knew his servant did not interpret the dream, otherwise, he would have informed him of the interpretation immediately. Therefore, one should avoid adopting insincerity to others by taking credit for their efforts as this would only lead to loss for them, even if this is not obvious to them. After enquiring about the interpretation he

received from the man, the king commanded for the Holy Prophet Yusuf, peace be upon him, to be released from prison and brought to him, as he understood that the Holy Prophet Yusuf, peace be upon him, was special. Chapter 12 Yusuf, verse 50:

“And the king said, "Bring him to me."…”

The Holy Prophet Yusuf, peace be upon him, could have taken advantage of this opportunity to be freed from his false imprisonment but as he desired for his innocence to be made public, he refused to leave until his case was investigated by the king. The Holy Prophet Yusuf, peace be upon him, could have left the prison and then requested the king to investigate his false imprisonment but as he suspected that he would be appointed into a position of power by the king, he needed to win the trust of the king and the general public so that he could do his duty as a Holy Prophet, peace be upon him, and as a member of the government correctly. As a result, he remained in prison until his case was investigated and he was declared innocent. Chapter 12 Yusuf, verse 50:

“…But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan.””

The lord mentioned could also be referring to the minister of Egypt, who was the worldly master of the Holy Prophet Yusuf, peace be upon him. By mentioning the minister, the Holy Prophet Yusuf, peace be upon him, indicated to the king's men how they should investigate his case. After the investigation was carried out, it became obvious to the king that the Holy Prophet Yusuf, peace be upon him, was falsely imprisoned, as he was very aware of the behaviour of the elite class of society and how they often wronged innocent people. Chapter 12 Yusuf, verse 51:

"Said [the king to the women], "What was your condition when you sought to seduce Joseph?"…"

As discussed earlier, the relationships forged by the elite class of society are solely based on worldly benefits, such as political ties. As a result, whenever the worldly harm outweighs the benefits of these relationships, the elite class quickly turn on and abandon each other, thereby showing their insincerity to others, just like the elite women turned on the minister's wife. Chapter 12 Yusuf, verse 51:

"…They said, "Perfect is Allah! We know about him no evil." The wife of the minister said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.""

This warns against bad companionship, as bad companions will always abandon their companions in their time of need when the worldly harm of aiding them outweighs the worldly benefits of aiding them. This is the same mentality found in criminal gangs, who despite declaring their love for each other, quickly turn on and abandon each other when they are arrested and punished by the government.

Chapter 12 Yusuf, verse 51:

“…The wife of the minister said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful.””

This verse also warns that the consequences of the evil deeds and plans of people will always afflict them, even if this is not obvious to them. Chapter 35 Fatir, verse 43:

“…but the evil plot does not encompass except its own people…”

In fact, the one who persists on evil deeds will inevitably misuse the blessings they have been granted. As a result, every facet of their existence—family, friends, career, and finances—will become a source of anxiety. If they persist in opposing Allah, the Exalted, they will wrongly

attribute their stress to others, such as their relatives. By distancing themselves from these positive influences, they will only worsen their mental health challenges, which could lead to depression, substance abuse, and even thoughts of suicide. This pattern is particularly noticeable among those who continually misuse the blessings they have, like the affluent and famous, who, despite enjoying material luxuries, still face significant mental health issues. Chapter 12 Yusuf, verse 52:

"That is so he will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers."

This and the next verse, were most likely spoken by the Holy Prophet Yusuf, peace be upon him, as there is no evidence the minister's wife accepted Islam. This verse could be understood in different ways also. As the Holy Prophet Yusuf, peace be upon him, needs the trust of the king and the general public, in order to fulfil his mission as a Holy Prophet, peace be upon him, and as a future employee of the king, he wanted the truth to be made public, so that the king knows for certain that he did not betray the minister by having an affair with his wife. Chapter 12 Yusuf, verse 52:

"That is so he will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers."

This verse could also mean that the Holy Prophet Yusuf, peace be upon him, desired for the truth to be made public so that the minister knows for certain that he did not betray him. Fulfilling one's duty to their worldly master has always been important. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Bukhari, number 5083, that the servant who fulfils his duty to Allah, the Exalted, and his worldly master will receive double reward from Allah, the Exalted. In addition, the minister possessing enmity for the Holy Prophet Yusuf, peace be upon him, if he suspected him of having an affair with his wife, would have also hindered his mission as a Holy Prophet, peace be upon him, and a future employee of the king. In addition, removing the negative assumptions and doubts of others about oneself is also an aspect of being sincere to them. Assumptions and doubts only damage relationships and therefore fulfilling the rights of these relationships becomes extremely difficult. Whenever possible, one should take steps to remove the assumptions and doubts the people within their life have of them, without going overboard and stressing too much. In most cases, a simple conversation with the person who has an assumption is good enough to fulfill this aspect of sincerity, even if the latter persists on their assumption.

Even though the Holy Prophet Yusuf, peace be upon him, was innocent, none the less, his humility is shown when he avoided attributing purity to himself. Chapter 12 Yusuf, verse 53:

"And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil…"

The only way one can overcome the whisperings of the Devil and their inner devil is through strengthening their faith in Allah, the Exalted. Chapter 12 Yusuf, verse 53:

"…except those upon which my Lord has mercy…"

A robust faith is essential for staying devoted to obeying Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. This profound faith is cultivated through comprehending and applying the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, yields tranquility in this life and the hereafter. Conversely, those who are uninformed about Islamic principles tend to possess weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This ignorance can obscure their understanding that relinquishing their desires in favor of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Thus, it is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its practical application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails appropriately utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately resulting in a harmonious mental and physical state and the correct prioritization of all aspects of their lives. In addition, the one who persists on obeying Allah, the Exalted, will be forgiven for any sins they happen to commit, as Allah, the Exalted, does not expect nor demand perfection from people. Chapter 12 Yusuf, verse 53:

“…Indeed, my Lord is Forgiving and Merciful.”

After the Holy Prophet Yusuf, peace be upon him, was proven innocent and trustworthy, as he did not betray the minister, the king commanded for his release and desired to appoint him in a special position within his government as he was clearly intelligent, honest and trustworthy. Chapter 12 Yusuf, verse 54:

“And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."”

One must therefore adopt the important characteristics of honesty and trustworthiness as this will lead to honour in the presence of Allah, the Exalted, and people. Whereas, those who are dishonest and deceiving will be disgraced by Allah, the Exalted, as everything they obtain through their bad characteristics will become a source of stress for them and the people they strive hard to please will also hate them, as no one likes a dishonest and deceiving person, even the person who lies and deceives.

As the Holy Prophet Yusuf, peace be upon him, knew no one was in a better position in dealing with the famine that was going to affect Egypt and the surrounding nations, he requested to be appointed as the finance minister so that he could save the lives of millions of people from the famine. Chapter 12 Yusuf, verse 55:

“[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."”

This indicates that the person who possesses the right qualifications should not shy away from taking roles of responsibility out of some misplaced sense of humility. Humility does not involve fleeing from positions of responsibility, rather, it involves acknowledging the fact that every good characteristic and worldly thing they possess was granted to them by none other than Allah, the Exalted, so they therefore should use it correctly as outlined in Islamic teachings. If humility involves fleeing from positions of responsibility even though one is qualified for the role, than the Companions, may Allah be pleased with them, would never have accepted the role of Caliph or governors within the Islamic nation. As each person knows the qualities they possess, they must utilize them correctly so that it benefits them and others in both worlds and not flee from making use of them, as this attitude only wastes the quality they were granted by Allah, the Exalted.

In addition, only those who possess the right knowledge and are trustworthy should be appointed to positions of power as they are more likely to fulfil the role correctly. Sadly, in many nations, especially in muslim

nations, people are appointed to positions of power based on their relationships, even if they do not possess the relevant knowledge or experience and nor are they trustworthy. Appointing the wrong people into positions of power is a major cause of the spread of corruption and injustice within society. Chapter 12 Yusuf, verse 55:

“[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."”

When superficially observing the difficulties the Holy Prophet Yusuf, peace be upon him, endured, it is hard to observe the help of Allah, the Exalted, and the wisdoms behind those difficulties. But each difficulty and event within his life prepared him for fulfilling his role as a Holy Prophet, peace be upon him, and the finance minister of Egypt, and as a result of his difficulties, he saved millions of lives from the famine that affected Egypt and the surrounding nations. Chapter 12 Yusuf, verse 56:

“And thus We established Joseph in the land to settle therein wherever he willed…”

As long as one remains firm on the obedience of Allah, the Exalted, in every situation, by showing gratitude in times of ease and patience in times of difficulty, they will obtain the mercy of Allah, the Exalted, in both worlds,

just like the Holy Prophet Yusuf, peace be upon him, did. Chapter 12 Yusuf, verse 56:

"…We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good."

Expressing gratitude in one's intentions means acting solely to please Allah, the Exalted. Gratitude in one's words entails either speaking positively or choosing silence. Furthermore, gratitude in one's actions requires utilizing the blessings they have been granted in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice will result in additional blessings, tranquillity, and success in both this world and the hereafter by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

Furthermore, patience involves refraining from expressing complaints through words or actions, while steadfastly adhering to the commands of Allah, the Exalted. It requires a belief that He always selects what is best for everyone, even when it may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Thus, those who consistently act rightly in every circumstance will receive the unwavering support and mercy of Allah, the Exalted. This divine assistance fosters tranquillity in this world by achieving a harmonious mental and physical state and by appropriately positioning everything and everyone in their lives. This guidance is echoed in a Hadith recorded in Sahih Muslim, number 7500. In addition, as this behaviour ensures one prepares practically for their accountability on the Day of Judgement, they will also achieve peace of mind and success in the hereafter. Chapter 12 Yusuf, verse 57:

"And the reward of the Hereafter is better for those who believed and were fearing Allah."

It is important to note that this verse, like many others, indicates the importance of supporting one's verbal declaration of faith in Allah, the Exalted, with acts of obedience. The one who fails to do so will misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, they will misplace everything and everyone in their lives and they will not prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both this world and the next, even if they experience some

material comforts. In addition, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions is in great danger of leaving this world without their faith. It is essential to recognize that faith resembles a plant that needs to be fed with acts of obedience in order to thrive and endure. Just as a plant that does not receive nourishment, like sunlight, will perish, so too can a person's faith die if it is not sustained by acts of obedience. This represents the most significant loss.

During the famine, which occurred years later, the brothers of the Holy Prophet Yusuf, peace be upon him, journeyed to Egypt, as it was the only place that had significant provision available, due to the plan of the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 58:

“And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.”

As his brothers were envious towards the full brother of the Holy Prophet Yusuf, peace be upon him, Binyamin, may Allah be pleased with him, he feared their mistreatment of him, just like they mistreated him. As a result, he desired to meet and protect Binyamin, may Allah be pleased with him. Chapter 12 Yusuf, verses 59-60:

“And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father. Do not you see that I give full measure

and that I am the best of accommodators? But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me."”

Generally speaking, this indicates the importance of fulfilling the rights of one’s relatives. Allah, the Exalted, frequently encourages the compassionate treatment of relatives in the Holy Quran, as following this one piece of guidance alone would guarantee prosperity, peace, and justice in society. If everyone treated their relatives with kindness, there would be no need for assistance from external sources. This would ensure that every family member is treated with care, positively impacting the whole community.

It is essential to support relatives in all actions that are commendable in Islam and to caution them against any actions that are bad. Chapter 5 Al Ma’idah, verse 2:

“…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…”

Sadly, many Muslims today overlook this guidance and choose to assist others based on their personal relationships, regardless of whether the assistance is beneficial or harmful.

A Muslim should follow the order recommended in the verse below and only support their relatives in matters that are directly related to the sincere obedience of Allah, the Exalted. Chapter 2 Al Baqarah, 83:

"…*Do not worship except Allah; and to parents do good and to relatives…"*

One should support their family members according to their capabilities, which encompasses emotional, physical, and financial assistance. This is most effectively done when one treats others as they wish to be treated. In fact, this is the very definition of a true believer according to the Hadith found in Sahih Bukhari, number 13. It is important not to overly focus on the standards and definitions of a good relative as defined by society, social media, fashion and culture, since these often conflict with the standards set by Islam. Instead, one should fulfill the rights of their relatives based on Islamic teachings for the sake of Allah, the Exalted, regardless of whether they are viewed as a good relative by their family or not. Ultimately, a Muslim must never cut ties with their relatives for worldly reasons, as the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sahih Bukhari, number 5984, that those who sever family ties for worldly matters will not enter Paradise. Furthermore, while a Muslim may distance themselves from a relative for religious reasons, it is still preferable to maintain the relationship by helping them in good matters and advising them against bad ones, as this may inspire the relative to genuinely repent from their errors.

As the Holy Prophet Yusuf, peace be upon him, knew his brothers would not pass on receiving another load of provision, he made brining Binyam, may Allah be pleased with him, to him as a condition for receiving further provision. Chapter 12 Yusuf, verse 60:

“But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me.”

As his brothers were determined to receive more provision from him, they made their intention clear, despite knowing it would be difficult to take Binyamin, may Allah be pleased with him, from their father. Chapter 12 Yusuf, verse 61:

“They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it].""

In order to further encourage them to return with his brother, the Holy Prophet Yusuf, peace be upon him, returned the goods they had traded for the provision. Chapter 12 Yusuf, verse 62:

“And [Joseph] said to his servants, "Put their merchandise into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."”

When the brothers returned home, they attempted to persuade their father into allowing Binyamin, may Allah be pleased with him, to go back with them to Egypt in order to gain another load of provision. Chapter 12 Yusuf, verses 63-64:

“So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians." He said, "Should I entrust you with him except as I entrusted you with his brother before?...”"

The reaction of the Holy Prophet Yaqoob, peace be upon him, highlights the important Islamic principle that a muslim does not get fooled twice. This has been discussed in a Hadith found in Sahih Bukhari, number 6133. A genuine believer does not place blind faith in others, which reduces the likelihood of being wronged by them. However, if they are deceived by someone, they ought to forgive and move on, as this leads to their own forgiveness. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

However, they must also modify their behavior by proceeding with caution when interacting with this individual in the future, thus preventing themselves from being deceived once more. There exists a significant distinction between forgiving others and placing blind trust in them, particularly after they have caused harm to someone.

Ultimately, the Hadith quoted earlier dispels the erroneous belief in forgiving and forgetting. As previously stated, forgiveness is a vital aspect of Islam, but forgetting merely paves the way for individuals to harm them again. Humans are unable to erase their memories, nor should they attempt to do so. Instead, one ought to forgive others, endeavor to uphold the rights of others in accordance with Islamic teachings, and exercise caution when engaging with individuals, especially those who have previously wronged them, to ensure that they are not harmed again. Chapter 12 Yusuf, verse 64:

“He said, "Should I entrust you with him except as I entrusted you with his brother before?...””

In addition, the person who adopts bad character should not blame anyone except themself, if people suspect their motives in future situations. In order to earn back the trust and respect of people they must repent, correct any wrongdoing they have done towards others and adhere to good treatment of others from then on.

Even though it was the duty of the Holy Prophet Yaqoob, peace be upon him, to protect and take care of his child, none the less, he acknowledged that nothing can protect one from the things they are destined to face, which have been decreed by Allah, the Exalted, and are best for them, even if this is not obvious to people. Chapter 12 Yusuf, verse 64:

"…But Allah is the best guardian, and He is the most merciful of the merciful."

In general, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the boundless and supreme authority of Allah, the Exalted, in a Hadith documented in Jami At Tirmidhi, number 2516. This Hadith conveys that no aspect of creation can aid an individual unless it is the will of Allah, the Exalted. Similarly, the entirety of creation cannot cause harm to someone if Allah, the Exalted, does not allow it. This highlights that only what Allah, the Exalted, ordains takes place in the universe. It is essential to comprehend that this guidance does not imply one should refrain from utilizing means, such as medicine; rather, it suggests that one may employ these means as they have been established by Allah, the Exalted, while also acknowledging that Allah, the Exalted, is the ultimate arbiter of all outcomes. For example, many sick individuals take medicine and recover from their conditions. Conversely, there are those who take medicine and do not experience improvement. This demonstrates that another element influences the final outcome, specifically, the will of Allah, the Exalted. Chapter 9 At Tawbah, verse 51:

“Say, "Never will we be struck except by what Allah has decreed for us…”

The person who comprehends this realizes that all events impacting them, which are not directly connected to their behaviour, were unavoidable. In the same way, the opportunities that were lost could not have been seized. It is crucial to understand that regardless of the final outcome, even if it contradicts an individual's wishes, they ought to stay patient and genuinely trust that Allah, the Exalted, has selected what is most beneficial for them, even if they cannot grasp the reasoning behind the result. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

When one genuinely comprehends this truth, they cease to depend on creation, realizing that they cannot inherently inflict harm or provide benefit to them. Instead, they turn to Allah, the Exalted, seeking His assistance and protection through sincere obedience by fulfilling His commands, avoiding His prohibitions, and confronting destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This inspires a Muslim to place their trust in Allah, the Exalted. It also encourages one to fear only Allah, the Exalted, as they understand that creation cannot harm them without the will of Allah, the Exalted. Recognizing that everything that happens in one’s life and the universe stems from Allah, the Exalted, is part of grasping the Oneness of Allah, the

Exalted. This topic is boundless and transcends merely superficially believing that there is none worthy of worship except Allah, the Exalted. When this belief is deeply entrenched in one's heart, they will solely rely on Allah, the Exalted, knowing He is the only One capable of assisting them. They will submit to and obey Allah, the Exalted, in every aspect of their life. In truth, a person obeys another to seek protection from harm or to gain some advantage. Only Allah, the Exalted, can provide this, making Him the sole entity deserving of obedience and worship. If anyone opts to obey another over Allah, the Exalted, it implies they believe that this other can offer them some form of benefit or shield them from harm. This reflects a weakness in their faith. The origin of all events is Allah, the Exalted, thus Muslims should exclusively obey Him. Chapter 10 Yunus, verse 107:

“And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty…”

The brothers insisted on taking Binyamin, may Allah be pleased with him, with them back to Egypt after they discovered their goods had been returned to them. Chapter 12 Yusuf, verse 56:

“And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."”

As the brothers made their intention of taking Binyamin, may Allah be pleased with him, with them very clear, despite the protests of their father, the Holy Prophet Yaqoob, peace be upon him, understood he could not deter them from their plan and he therefore did the best he could do according to his strength to ensure Binyamin, may Allah be pleased with him, was returned to him safely. Chapter 12 Yusuf, verse 66:

“[Jacob] said, "Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless you should be surrounded by extenuating circumstances."…”

As the Holy Prophet Yaqoob, peace be upon him, appreciated the reality of extenuating circumstances, he did not insist his sons make a promise they could not fulfill. Generally speaking, this indicates the importance of adopting a soft nature towards others whereby one strives to make things easy for others as much as possible.

In today's world, ignorance has made it increasingly challenging to uphold the rights of individuals, including those of one's parents. While a Muslim has no justification for neglecting these responsibilities, it is crucial for them to show compassion towards one another. As the Holy Prophet Muhammad, peace and blessings be upon him, advised in a Hadith recorded in Sahih Bukhari, number 6655, Allah, the Exalted, extends His mercy to those who are merciful to others. One dimension of this mercy

involves a Muslim refraining from insisting on their complete rights from others. Instead, they should utilize their physical or financial resources to assist themselves and facilitate ease for others. In certain situations, if a Muslim insists on their full rights and the other party fails to meet those demands, it could result in their punishment. Therefore, to embody mercy towards others, they should only assert their rights in specific instances. This does not imply that a Muslim should neglect their duty to uphold the rights of others; rather, it suggests they should strive to forgive and excuse those over whom they have rights. For instance, a parent might choose to relieve their adult child of a specific household task and take it upon themselves, especially if they have the means to do so without causing themselves distress, particularly when the child returns home weary from work. This act of leniency and compassion will not only prompt Allah, the Exalted, to be more merciful towards them but will also enhance the affection and respect others hold for them. While those who consistently demand their full rights are not necessarily sinful, they risk missing out on the rewards and positive outcomes associated with a more merciful approach. Muslims should strive to ease the burdens of others, trusting that Allah, the Exalted, will likewise make their own lives easier in this world and the hereafter. This has been advised in a Hadith found in Sahih Muslim, number 6853.

After taking a promise from his sons, the Holy Prophet Yaqoob, peace be upon him, reminded them that they had connected Allah, the Exalted, to their promise, which is something that must never be taken lightly. Chapter 12 Yusuf, verse 66:

“…And when they had given their promise, he said, "Allah, over what we say, is the Trustee."”

In general, breaking one's promises is indicative of hypocrisy. This warning is highlighted in a Hadith from Sahih Bukhari, number 2749. The most significant promise a Muslim made is with Allah, the Exalted, which is established upon accepting Him as their Lord and God. This commitment entails adhering to His commands, avoiding His prohibitions, and facing fate with patience, as taught by the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Furthermore, all promises made to others should also be honored, unless there is a legitimate reason not to, particularly those made by a parent to their children. Failing to keep promises can instill poor character in children and lead them to think that deceitfulness is an acceptable trait. In a Hadith from Sahih Bukhari, number 2227, Allah, the Exalted, states that He will oppose anyone who makes a promise in His name and then breaks it without a valid excuse. How can someone who has Allah, the Exalted, against them on Judgement Day hope to succeed? It is generally wiser to avoid making promises to others when possible. However, when a promise is made, one must make every effort to fulfill it.

Since there were eleven brothers traveling to Egypt, entering through a single gate together would draw unwanted attention, potentially leading to trouble for them. They would likely attract even more scrutiny as this was their second visit to Egypt within a short time period. Consequently, they were advised to divide into smaller groups to minimize unnecessary attention. They might have been perceived as a small militia organization

whose aim was to plunder the state during this period of famine. Chapter 12 Yusuf, verse 67:

“And he said, "O my sons, do not enter from one gate but enter from different gates…””

A person’s responsibility is to take sensible and rational measures to safeguard themselves from harm, while also having faith that ultimately, whatever Allah, the Exalted, has decreed for them will certainly come to fruition. Thus, the combination of outward actions and inner faith is how a person should conduct themselves. This principle has been highlighted in the main verses being discussed. Chapter 12 Yusuf, verse 67:

“…and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

The internal aspect of trust entails a strong conviction that only Allah, the Exalted, is capable of granting beneficial things and safeguarding individuals from harmful influences in both worldly and religious affairs. A Muslim recognizes that the origin of giving, withholding, causing harm, or providing benefit is solely Allah, the Exalted. A true Muslim holds the belief that all events in their life, determined exclusively by Allah, the Exalted, are ultimately for the best for all parties concerned, even if this is not

immediately apparent to them or to others. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

It is crucial to understand that having genuine trust in Allah, the Exalted, does not imply that one should neglect the resources that Allah, the Exalted, has made available, such as medicine. When individuals utilize the strength and resources granted by Allah, the Exalted, in accordance with Islamic teachings, they are indeed demonstrating obedience and reliance on Him. This represents the external aspect of trusting in Allah, the Exalted. This concept has been clarified in numerous verses and Hadiths. Chapter 4 An Nisa, verse 71:

“O you who have believed, take your precaution…”

In essence, the external practice is a custom of the Holy Prophet Muhammad, peace and blessings be upon him, while the internal reliance on Allah, the Exalted, reflects the inner condition of the Holy Prophet Muhammad, peace and blessings be upon him. One should not forsake the external tradition, even if they have attained the internal state of trust.

Genuine trust in Allah, the Exalted, results in contentment with one's fate. This means that whatever Allah, the Exalted, decides for an individual, they accept it without grievance and without wishing for changes, as they have complete faith that Allah, the Exalted, selects only the best for His servants. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

In conclusion, it is advisable to adhere to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, by utilizing the lawful means provided according to Islamic teachings, with a strong belief that these come from Allah, the Exalted. One should internally trust that only what Allah, the Exalted, decrees will happen, which is certainly the best option for everyone involved, regardless of whether they recognize and understand this or not. Chapter 12 Yusuf, verses 67-68:

"…and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely." And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied…"

The Holy Prophet Yaqoob, peace be upon him, fulfilled his role as a parent by advising his sons to the best of his ability while acknowledging that they cannot escape the decrees of Allah, the Exalted. This attitude is the perfect balance one is expected to adopt. A person must not avoid taking reasonable safety measures, such as wearing a coat during the winter, and instead rely on the decree of Allah, the Exalted, completely. Nor should they become obsessed with worldly means in order to safeguard themselves and others while ignoring the reality that they cannot escape the decrees of Allah, the Exalted, irrespective of the worldly means they use. The balance, as demonstrated by the Holy Prophet Yaqoob, peace be upon him, is to use the means one has been provided as outlined in Islamic teachings and then trust that whatever Allah, the Exalted, chooses is inevitable, unavoidable and best for them, even if this is not obvious to them. The one who adopts this attitude will remain firm on the obedience of Allah, the Exalted, in times of ease by showing gratitude and in times of difficulty by showing patience. Chapter 12 Yusuf, verse 68:

"…And indeed, he was a possessor of knowledge because of what We had taught him…"

Expressing gratitude through intention means acting solely to please Allah, the Exalted. Expressing gratitude through speech means either speaking positively or choosing silence. Furthermore, expressing gratitude through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will result in additional blessings, tranquillity, and success in both this world and the hereafter by achieving a balanced

mental and physical state and by appropriately positioning everything and everyone in one’s life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Furthermore, patience means refraining from expressing complaints through words or actions and staying steadfast in obeying Allah, the Exalted, trusting that He selects what is best for them, even when it may not be apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Thus, the individual who behaves appropriately in every circumstance will receive the unwavering support and mercy of Allah, the Exalted. This, in turn, fosters tranquillity in both worlds by achieving a harmonious mental and physical condition and by appropriately positioning everything and everyone in their life. This guidance is mentioned in a Hadith recorded in Sahih Muslim, number 7500.

But those who fail to understand the balance between using the means they have been provided, as outlined in Islamic teachings, and accepting

that they cannot avoid the things which have been decreed for them, things which are best for them, even if they fail to recognise this, will fail to maintain their obedience to Allah, the Exalted, in both times of ease and difficulty. Chapter 12 Yusuf, verse 68:

"…but most of the people do not know."

Consequently, they will find themselves in an unsteady mental and physical condition, they will misplace everything and everyone in their lives, ultimately failing to properly prepare for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they experience some material comforts.

Moreover, neglecting to embrace a balanced mindset can lead to various issues, including paranoia. Rather than reflecting on their own actions and considering necessary improvements to align with the obedience of Allah, the Exalted, and patiently awaiting relief, individuals may seek guidance from uninformed and inexperienced individuals who assert they can resolve worldly problems through spiritual practices. These individuals persuade Muslims that their difficulties stem from supernatural entities, like jinns, or from black magic directed at them. While jinns do exist, it is quite uncommon for them to influence people's worldly affairs. This belief fosters excessive paranoia and superstition among Muslims regarding trivial matters, leading to distrust towards friends and family. Such attitudes only breed animosity and damage relationships. It is crucial for Muslims to fortify their faith by acquiring and applying Islamic knowledge. This approach will deter them from seeking help from misguided individuals who are incapable

of resolving their own issues, let alone those of others. A strong faith will shield them from paranoia, as they will place their complete trust in Allah, the Exalted. A robust faith helps a Muslim realize that even if all of creation conspired to harm them, they would not be able to do so unless Allah, the Exalted, permitted it. Likewise, no one can provide them with benefit unless it is willed by Allah, the Exalted. Every event and circumstance unfolds according to a predetermined and immutable plan known as destiny. This principle is consistently emphasized in Islamic teachings, including the significant Hadith found in Jami At Tirmidhi, number 2516. The one who possesses strong faith will therefore correctly use the means they have been granted as outlined in Islamic teachings and trust that the inevitable and unavoidable decrees of Allah, the Exalted, are best for them, even if this is not obvious to them.

When the brothers reached Egypt, the Holy Prophet Yusuf, peace be upon him, secretly informed Binyamin, may Allah be pleased with him, of his identity and reassured him that he would protect him from the envy of their brothers. Chapter 12 Yusuf, verse 69:

“And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do.”"

As the Holy Prophet Yusuf, peace be upon him, had no justifiable reason to keep Binyamin, may Allah be pleased with him, with him, especially, when his brothers would insist on taking him back to their father, as they had promised him, the Holy Prophet Yusuf, peace be upon him, hatched a plan

with Binyamin, may Allah be pleased with him, to ensure they remained together. Chapter 12 Yusuf, verses 70-71:

“So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves." They said while approaching them, "What is it you are missing?"”

Despite being accused of theft, they upheld their respect and good manners. A Hadith from Sunan An Nasai, number 5023, cautions that a sign of hypocrisy is to insult others during a disagreement. When engaging in conversation, one must refrain from using foul and sinful language. It is crucial to remember that a single sinful word can lead a person to fall into Hell on Judgement Day, as confirmed in a Hadith from Jami At Tirmidhi, number 2314. A Muslim should follow the example of the Holy Prophet Muhammad, peace and blessings be upon him, by responding to harsh words with kindness or by choosing to remain silent and ignore those who speak inappropriately.

Chapter 12 Yusuf, verses 72-73:

“They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."

They said, "By Allah, you have certainly known that we did not come to cause corruption in the land, and we were never thieves.""

It is amazing that years earlier, they stole the youth of the Holy Prophet Yusuf, peace be upon him, and stole the son of their father by separating the two, and years later they were accused of being thieves, even though they were innocent of that particular crime. This event warns people that they will always face the consequences of their actions, whether sooner or later and whether this is obvious to them or not. Chapter 35 Fatir, verse 43:

"…but the evil plot does not encompass except its own people…"

Certainly, the least consequence for those who defy Allah, the Exalted, by misusing the blessings they have received is that every area of their life—family, friends, career, and finances—becomes a source of stress. If they persist in their disobedience to Allah, the Exalted, they may wrongly blame their stress on the wrong people and things. By distancing themselves from these positive influences, they will only worsen their mental health issues, which could lead to depression, substance abuse, and even thoughts of suicide. This outcome is particularly clear when observing individuals who continue to misuse the blessings they have been granted, like the wealthy and famous, despite their apparent enjoyment of material luxuries.

Chapter 12 Yusuf, verses 74-76:

“The accusers said, "Then what would be its recompense if you should be liars?" [The brothers] said, "Its recompense is that he in whose bag it is found - he [himself] will be its recompense. Thus do we recompense the wrongdoers." So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the law of the king except that Allah willed…”

The Holy Prophet Yusuf, peace be upon him, took his full brother under his protection because he was concerned that his half-brothers would harm him out of jealousy. However, the only way to ensure his full brother stayed with him after their business dealings was to secretly place a bowl in his full brother’s bag, leading the palace guards to accuse him of theft. In Egypt, the punishment for theft did not result in the thief becoming enslaved to the victim. Thus, according to the laws of Egypt, the Holy Prophet Yusuf, peace be upon him, could not retain his full brother if he was found guilty of theft. Yet, as Allah, the Exalted, inspired the half-brothers to pronounce the sentence for the thief themselves, which they all consented to, the Holy Prophet Yusuf, peace be upon him, was able to take Binyamin, may Allah be pleased with him, as his slave once he was convicted of theft thereby protecting him from the harm of their brothers. Chapter 12 Yusuf, verse 76:

“…We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.”

Generally speaking, when knowledge is used correctly, it can aid oneself and others, just like the Holy Prophet Yusuf, peace be upon him, did. But when it is misused it can cause significant harm to oneself and others, such as producing weapons through one's scientific knowledge. Therefore, one must always use their knowledge correctly as outlined in Islamic teachings so that it ensures they remain firm on the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this behavior will foster tranquility in both worlds. In addition, this attitude will ensure the rights of people are fulfilled thereby causing the spread of peace and justice within society. Chapter 12 Yusuf, verse 76:

"…We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing."

But it is important to avoid pride in one's knowledge as this will only encourage them to disobey Allah, the Exalted. They must remain humble by remembering that Allah, the Exalted, alone has granted them their knowledge and all the other worldly things they possess, including their good deeds, as the inspiration, knowledge, opportunity and ability to perform good deeds, all come from Allah, the Exalted.

As the brothers were envious of Binyamin, may Allah be pleased with him, they attempted to sever their connection with him when the king’s bowl was found in his bag. Their envy for the Holy Prophet Yusuf, peace be upon him, also emerged as they saw this as an opportunity to criticize both of them thereby comforting themselves with the aim of reducing their guilt of what they had done to the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 77:

“They said, "If he steals - a brother of his has stolen before."…”

When one possesses enmity for another it often manifests in the form of unnecessary and unconstructive criticisms, such as in situations which having nothing to do with that person. The aim of the person who possesses enmity is to discredit the other person thereby reducing their status in the eyes of society. The one who behaves in such a manner will commit major sins, such as backbiting and slander and will never correctly fulfill the rights of that person as outlined in Islamic teachings, which is a form of disobeying Allah, the Exalted. On the Day of Judgement, justice will triumph. The oppressor will be obligated to transfer their good deeds to their victims, and if necessary, they will bear the weight of their victim's sins until justice is achieved. This may result in the oppressor encountering damnation in Hell on Judgement Day. This significant warning is emphasized in a Hadith from Sahih Muslim, number 6579. The one who possesses enmity for another should try to understand the source of their enmity, correct it and control their behaviour before it drives them to wronging that person, which ultimately harms oneself.

In addition, the one who faces the enmity of others should control their actions and avoid replying in the same manner as this will only lead to sins and enmity within their heart. Chapter 12 Yusuf, verse 77:

“…But Joseph kept it within himself and did not reveal it to them. He said [within himself], "You are worse in position, and Allah is most knowing of what you describe."”

They must understand that someone else’s enmity for them will not change their destiny and they should therefore remain firm on obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will lead them to peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. This discussion does not mean one should not defend themself from the bad behaviour of others, as they have a right to do so. But defending themself must be within the obedience of Allah, the Exalted, and must therefore avoid sins, such as backbiting and slander.

As the brothers made a promise in the name of Allah, the Exalted, with their father, they did not desire to break their promise and offered to take the place of Binyamin, may Allah be pleased with him. Chapter 12 Yusuf, verse 78:

“They said, "O minister, indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."”

But as the Holy Prophet Yusuf, peace be upon him, wanted to keep Binyamin, may Allah be pleased with him, with him, he refused in a way which protected him from lying. Chapter 12 Yusuf, verse 79:

“He said, "[I seek] the refuge of Allah that we take except him with whom we found our possession. Indeed, we would then be unjust."”

After the Holy Prophet Yusuf, peace be upon him, refused their proposal, the eldest brother rebuked his brothers regarding their promise to their father and reminded them of the harm they caused their father in respect to the Holy Prophet Yusuf, peace be upon him, also. Chapter 12 Yusuf, verse 80:

“So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah and [that] before you failed in [your duty to] Joseph?...””

Even though this shows that he possessed some affection and respect for his father but none the less, as his, and his brothers', perception of the rights of their father were based on their own desires, they did not fulfil them correctly. Sadly, this reality is very common amongst muslims whereby they do not accept and follow the standards Allah, the Exalted, has set in respect to the rights of others and instead take their standards from their desires and worldly things, such as fashion and culture. As a result, they fail to fulfil the rights of others while believing they are fulfilling them thereby considering themself a good relative and muslim. This only leads to wronging others, just like the brothers wronged their father and the Holy Prophet Yusuf, peace be upon him. This in turn, leads to corruption and injustice to spread within one's home and society. In order to avoid this outcome one must learn about the rights of others and their own rights from Islamic teachings and strive to fulfil them. This will ensure they fulfil the rights of others and avoid demanding things from others which they do not have a right to. This will ensure the spread of peace and justice within their home and society. In addition, Allah, the Exalted, will protect them from the negative effects of the criticism of those who base their knowledge of the rights of people according to worldly things, such as fashion and culture.

As the eldest brother did not want to face his father after failing to fulfil his promise regarding Binyamin, may Allah be pleased with him, he vowed to remain in Egypt and advised his brothers to inform their father of what occurred. Chapter 12 Yusuf, verses 80-82:

"…So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges. Return to your father and say, "O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen. And ask the city

in which we were and the caravan in which we came - and indeed, we are truthful.""

Due to their previous conduct towards the Holy Prophet Yusuf, peace be upon him, and his brother, Binyamin, may Allah be pleased with him, their father was perhaps not persuaded by their explanation. Chapter 12 Yusuf, verse 83:

"[Their father] said, "Rather, your souls have enticed you to something…""

In this case, the brothers had no one to blame for their father's reaction except themselves as people are judged by others according to their past actions. If one chooses to adopt bad character, then people will judge them as bad, even when they are innocent. Therefore, one must accept this reality and correct their behaviour at all times so that people appreciate and acknowledge their good behaviour and as a result, give them the benefit of the doubt in situations. It is important to note that even though thinking good about others is an aspect of obeying Allah, the Exalted, as indicated in a Hadith found in Sunan Abu Dawud, number 4993, none the less, this only applies in respect to people who generally possess a good character. It does not apply to people who manifest their bad character persistently, just like the brothers of the Holy Prophet Yusuf, peace be upon him, did. Thinking good of others in every situation and with everyone will only lead to harm, as bad people will take advantage of this attitude.

Upon examining the remainder of his statements, it appears that the initial response of the Holy Prophet Yaqoob, peace be upon him, pertained to the Holy Prophet Yusuf, peace be upon him, rather than Binyamin, may Allah be pleased with him. This is evident as the subsequent dialogue explicitly references the Holy Prophet Yusuf, peace be upon him, while mentioning his full brother as a supplementary detail rather than the focal point of the discussion. Chapter 12 Yusuf, verses 83-84:

“[Their father] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed it is He who is the Knowing, the Wise." And he turned away from them and said, "Oh, my sorrow over Joseph,"…”

In this context, the initial response of the Holy Prophet Yaqoob, peace be upon him, serves as both a reminder and a critique directed at his sons regarding their actions towards the Holy Prophet Yusuf, peace be upon him. He was conveying to them that their troubles in Egypt were a direct consequence of their previous deeds, implying that actions invariably yield consequences, even if they are not immediately apparent to those involved. Generally speaking, a person who misuses the blessings they have been granted should not be deceived into thinking that just because they have not faced consequences yet, or have not recognized any punishment, it means they will escape unscathed. In this life, their mindset will hinder them from attaining a harmonious mental and physical state and they will misplace everything and everyone around them. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of anxiety. If they continue to defy Allah, the Exalted, they will misattribute their stress to the wrong people and things, such as their relatives. By distancing themselves from these positive influences, they will only

exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even thoughts of suicide. This outcome is evident when observing those who continue to misuse the blessings they have been granted, like the wealthy and famous, despite their apparent enjoyment of worldly pleasures.

In addition, the Holy Prophet Yaqoob, peace be upon him, reminded his sons that the effects of bad actions always continue in space and time. The brothers only got in trouble in Egypt as a result of their behaviour towards the Holy Prophet Yusuf, peace be upon him, many years earlier. Therefore, one must appreciate that just like the effects of good deeds continue through space and time, so do the bad effects of sins. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Therefore, one must ensure they avoid all types of sins, in respect to Allah, the Exalted, and people, as they will face the effects of those sins, sooner or later.

Chapter 12 Yusuf, verse 83:

“[Their father] said, "Rather, your souls have enticed you to something, so patience is most fitting…””

One should not be misled by this verse into thinking that the Holy Prophet Yaqoob, peace be upon him, practiced patience without first utilizing his resources to uncover the truth, as this would go against common sense

and the conduct of a respectable father, let alone a Holy Prophet, peace be upon him. Thus, when an individual encounters a challenge, it is essential for them to employ the means they have been given to address the issue, such as seeking lawful treatment when unwell. Only after they have made full use of the resources that Allah, the Exalted, has provided to resolve their difficulty should they turn to patience, with the hope of receiving relief from Allah, the Exalted. This approach is indeed supported by the previous actions of the Holy Prophet Yaqoob, peace be upon him, years earlier, where the term used for seeking assistance from Allah, the Exalted, that the Holy Prophet Yaqoob, peace be upon him, employed indicates seeking His help after making every effort to overcome the challenge they are facing, rather than seeking help from Allah, the Exalted, without first utilizing the resources He has granted them to address their difficulties. Chapter 12 Yusuf, verse 18:

“…so patience is most fitting. And Allah is the one sought for help against that which you describe."

Allah, the Exalted, has given people resources to utilize, as described in Islamic teachings. Thus, one should never behave like a lifeless entity, remaining passive and neglecting the means He has provided to address challenging circumstances, while hoping that Allah, the Exalted, will resolve everything for them without any action on their part. Chapter 13 Ar Ra’d, verse 11:

“…Indeed, Allah will not change the condition of a people until they change what is in themselves…”

Only after using the means one has been provided to solve difficulties should one hope to obtain relief from Allah, the Exalted. Chapter 12 Yusuf, verse 83:

“…so patience is most fitting. Perhaps Allah will bring them to me all together…”

They must be convinced that everything Allah, the Exalted, decides is best for everyone involved, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

And chapter 12 Yusuf, verse 83:

“…Indeed it is He who is the Knowing, the Wise.”

In order to adopt the right mindset whereby one shows gratitude in times of ease and patience in times of difficulty, one must adopt strong faith. A strong faith is essential for staying committed to obeying Allah, the Exalted, in every circumstance, whether in times of prosperity or adversity. This profound faith is cultivated by comprehending and applying the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, brings tranquility in this life and the hereafter. Conversely, those who lack knowledge of Islamic principles will possess weak faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance, such as facing difficulties. This ignorance can obscure the truth that yielding their desires in favor of adhering to the commands of Allah, the Exalted, is the pathway to achieving true peace in both worlds. Therefore, it is vital for individuals to fortify their faith through the pursuit of Islamic knowledge and its application, ensuring they remain obedient to Allah, the Exalted, at all times. This entails properly utilizing the blessings they have received, as prescribed by Islamic teachings, ultimately resulting in a balanced mental and physical state and the appropriate prioritization of all aspects of their lives.

As the incident involving Binyamin, may Allah be pleased with him, reminded the Holy Prophet Yaqoob, peace be upon him, of what occurred with the Holy Prophet Yusuf, peace be upon him, he grieved further. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

The first thing to note is that Allah, the Exalted, does not expect people to erase difficult memories from their minds, as this is simply not possible to do. It is therefore not sinful to think about a past difficulty as long as it does not cause one to complain against Allah, the Exalted, verbally or physically and as long as it does not prevent them from remaining firm on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. But that being said, it is best for a person to take steps to move on with their life after facing difficulties, such as the death of a loved one, such as avoiding discussing the sad and difficult event unnecessarily, as this will open the door to the Devil who will encourage them to become impatient and ungrateful to Allah, the Exalted, thereby causing them to lose an abundant reward they would have obtained if they had remained patient. This has been warned in a Hadith found in Sunan Ibn Majah, number 4168.

In general, it is crucial to recognize that when faced with a significant hardship, such as the loss of a loved one, it is advisable to resume one's regular daily activities and life as soon as possible, rather than halting everything to grieve for an extended period. Although Islam does not forbid mourning for the deceased, the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith recorded in Sahih Bukhari, number 5339, that mourning should not exceed three days, except for a wife mourning her deceased husband, which is extended to four months and ten days. One reason for this guidance is that pausing all activities to mourn can lead to excessive reflection on the hardship. This may result in impatience and questioning the choice of Allah, the Exalted, as individuals spend too much time replaying the tragedy in their minds. Indeed, a Hadith in Sunan Ibn Majah, number 79, cautions that dwelling on the calamity and believing it could have been prevented only opens the

door to the Devil, leading to impatience. Conversely, moving on and returning to a normal life after the suggested three days allows for mourning without becoming overly absorbed in the grief. A regular routine serves as a distraction from the calamity and helps individuals refocus on the larger picture, preventing impatience. Therefore, Muslims should engage in righteous deeds that attract the mercy of Allah, the Exalted, or participate in lawful worldly activities, such as their jobs. They should avoid abandoning everything to mourn for extended periods, as this often leads to a dark place that is hard to escape.

Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

Sadly, some people think that crying during tough times, like losing a loved one, is not allowed. This belief is wrong, as the Holy Prophet Muhammad, peace and blessings be upon him, cried on several occasions when someone died. For instance, he shed tears when his son Ibrahim, may Allah be pleased with him, passed away. This is documented in a Hadith found in Sunan Abu Dawud, number 3126.

In reality, crying for someone who has died is a manifestation of mercy that Allah, the Exalted, has instilled in the hearts of His servants. Only those

who show mercy to others will receive mercy from Allah, the Exalted. This is emphasized in a Hadith found in Sahih Bukhari, number 1284. This same Hadith explicitly states that the Holy Prophet Muhammad, peace and blessings be upon him, wept for his grandson who had died.

A Hadith in Sahih Muslim, number 2137, indicates that a person will not be punished for crying or for the sorrow they feel in their heart. However, they may face punishment if they express impatience with the decree of Allah, the Exalted, through their words or actions.

It is evident that experiencing grief or shedding tears is not forbidden in Islam. What is prohibited are actions like wailing or expressing impatience through words or deeds, such as tearing clothes or shaving one's head in mourning. There are serious warnings against such behaviors. Therefore, one should refrain from these actions at all costs. Not only might a person be punished for such behavior, but if the deceased wished for others to act in this manner upon their passing, those individuals will also be held accountable. Conversely, if the deceased did not wish for this, then they are free from any accountability. This is supported by a Hadith found in Jami At Tirmidhi, number 1006. It is reasonable to conclude that Allah, the Exalted, would not punish someone for the actions of another if the former did not instruct them to behave in that way. Chapter 35 Fatir, verse 18:

“And no bearer of burdens will bear the burden of another…”

Chapter 12 Yusuf, verses 84-85:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was a suppressor. They said, "By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish."”

Even though one should encourage others to move on with their life from the difficulties they face so that they do not become impatient and ungrateful to Allah, the Exalted, but, unlike the sons of the Holy Prophet Yaqoob, peace be upon him, this must be done with gentleness and empathy. Sadly, due to ignorance of Islamic knowledge, many muslims misuse Islamic teachings to justify their anger towards those who remember the difficulties they have faced, such as the death of a beloved. One must adopt the correct attitude when dealing with others who have experienced severe difficulties so that they correctly comfort them and gently encourage them towards moving forward with their life. Understanding and responding in the correct way is an aspect of fulfilling the rights of others.

As the Holy Prophet Yaqoob, peace be upon him, adopted the right attitude when grieving over difficulties, he rebuked his family who wrongfully criticized him for remembering the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 86:

“He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.””

A part of this knowledge was perhaps his understanding that the Holy Prophet Yusuf, peace be upon him, was still alive as the dream the Holy Prophet Yusuf, peace be upon him, had seen years earlier, had not been fulfilled yet. Chapter 12 Yusuf, verse 87:

“O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."

Generally speaking, the one who does not believe in Allah, the Exalted, has nothing except worldly things to hope good from, such as fame, wealth, authority, family, friends and their career. But as these things are all transient and imperfect in nature, they will inevitably fail to provide comfort for a person in their time of need, such as the death of a loved one. This is one of the main reasons why the rich and famous are often plagued with mental health issues, as they have nothing solid and permanent to seek comfort from. All the things they possess are weak and transient and as a result, they become weak and lack the comfort they need to overcome their difficulties. This results in various mental health issues. Whereas, the muslim who believes in Allah, the Exalted, will have many strong and permanent things that will grant them comfort in their time of difficulty. For example, they will find comfort in the countless reward promised to those who remain patient. Chapter 39 Az Zumar, verse 10:

“…the patient will be given their reward without account [i.e., limit]."

Patience means refraining from expressing complaints through words or actions and steadfastly adhering to the commands of Allah, the Exalted. It requires a belief that He always selects what is best for them, even when this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

They will find comfort in the fact that facing difficulties with patience erases their minor sins. This has been advised in a Hadith found in Imam Bukhari's, Adab Al Mufrad, number 492. They will find comfort in the fact that Allah, the Exalted, has always tested his most beloved slaves, such as the Holy Prophets, peace be upon them. They find comfort in the reality of being united with the great servants of Allah, the Exalted, in the hereafter which faced similar difficulties. Chapter 81 At Takwir, verse 7:

“And when the souls are paired.”

They find comfort in knowing facing difficulties with patience raises one's rank in both worlds. The higher one's rank, the closer to Allah, the Exalted, they are, which leads to greater mercy and blessings in both worlds. They find comfort with the fact that Allah, the Exalted, is with them, as long as they remain patient. The one who has the company of Allah, the Exalted, does not experience extreme mental health issues and will instead obtain peace of mind in both worlds. Chapter 2 Al Baqarah, verse 153:

"…Indeed, Allah is with the patient."

The examples of the patient muslim finding relief and comfort in their faith during difficulties is countless. But the one who fails to believe in Allah, the Exalted, will be deprived of all of these sources of comfort and instead face the difficulties of this world with nothing except transient and weak worldly things. Chapter 12 Yusuf, verse 87:

"…Indeed, no one despairs of relief from Allah except the disbelieving people."

Whether or not the brothers searched for the Holy Prophet Yusuf, peace be upon him, as commanded by their father, has not been mentioned. Most likely, if they did, it would have been mentioned. Therefore, it is more likely that they did not, assuming he was either dead or it was impossible to

locate him after all those years. Therefore, they instead aimed to fulfil their intention of gaining more provision. Chapter 12 Yusuf, verse 88:

“So when they entered upon Joseph, they said, "O minister, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us…"”

The charitable act mentioned most likely refers to being granted extra provision despite their lack of goods to trade for it or it could be referring to the Holy Prophet Yusuf, peace be upon him, releasing Binyamin, may Allah be pleased with him, back into their custody. Chapter 12 Yusuf, verse 88:

“…but give us full measure and be charitable to us. Indeed, Allah rewards the charitable.”

Generally speaking, this verse refers to being charitable in financial transactions. In a Hadith from Sahih Bukhari, number 2076, the Holy Prophet Muhammad, peace and blessings be upon him, supplicated for the mercy of Allah, the Exalted, upon those who are gentle in financial dealings, such as buying and selling, and when they seek repayment of loans.

Muslims should avoid greed in financial matters, as it leads to unlawful actions. Even if one steers clear of the unlawful, greed can remove the mercy mentioned in this supplication, as it hinders one from being lenient with others. In essence, greed distances one from Allah, the Exalted, from Paradise, from people, and brings them closer to Hell. This warning is echoed in a Hadith from Jami At Tirmidhi, number 1961. Greed distances one from Allah, the Exalted, as the greedy person will not use the blessings Allah, the Exalted, has granted them correctly as outlined in Islamic teachings thereby preventing them from fulfilling the rights of Allah, the Exalted, and this prevent them from preparing for their accountability on Judgement Day. Greed will prevent one from fulfilling the rights of others correctly, thereby distancing them from the love and respect of people. As a result, the greedy person will be distanced from Paradise and they will move closer to Hell.

A Muslim should never exploit others by inflating prices, especially during challenging times, like a financial crisis. In all financial transactions, Muslims must be transparent with others involved, as concealing issues, such as defects in goods, is dishonest and goes against the principles of a true Muslim. A Hadith from Sahih Bukhari, number 2079, cautions that those who deceive others in financial matters will have the mercy and blessings of Allah, the Exalted, withdrawn from them. This leads to dissatisfaction with their wealth, regardless of how much they acquire. Consequently, this can foster greater greed. The more one succumbs to greed, the less peace they will experience, as greed will encourage them to misuse the blessings they have been granted. Consequently, they will find themselves in a state of mental and physical imbalance, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they indulge in some worldly pleasures.

Moreover, when others face financial hardships, a Muslim should make an effort to assist them within their capacity, as this brings about the continuous support of Allah, the Exalted, in both this life and the next. This is affirmed in a Hadith recorded in Sunan Abu Dawud, number 4893. Indeed, the individual who forgives a debt owed to them for the sake of Allah, the Exalted, will find relief from Allah, the Exalted, in both worlds. This is also mentioned in a Hadith found in Sunan Ibn Majah, number 225.

Exhibiting leniency and good behavior in business transactions will enhance one's business reputation, which will subsequently benefit their enterprise. Therefore, embracing leniency in business matters results in advantages in both worldly and religious aspects.

Ultimately, embracing leniency in business will help a Muslim realize that their business is not the foremost priority in life. It serves merely as a means to an end, with the end being practical preparation for the hereafter. This entails utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted. This will guarantee that they achieve a harmonious mental and physical condition, allowing them to appropriately position everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds. Conversely, those who do not practice leniency in business tend to become greedier. Greed tends to divert a person's focus towards accumulating and hoarding material wealth. This becomes their primary goal and top priority in life,

hindering them from correctly using the blessings they have been granted, which in turn only deprives them of peace of mind in both worlds.

Chapter 12 Yusuf, verse 88:

“…Indeed, Allah rewards the charitable.”

It is essential to recognize the distinction between the blessings bestowed upon one in this life and those people will receive in Paradise. Chapter 7 Al A’raf, verse 43:

“…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."”

This verse indicates that a Muslim will inherit Paradise, meaning they will receive ownership of it as a gift. This is why Muslims can do as they wish in Paradise, as they will possess it. In contrast, the blessings of this material world are given to people as a loan, not a gift. A gift signifies ownership, while a loan implies that the blessing must be returned to its true Owner, Allah, the Exalted. The only way to return the blessings of this material world, which are given as a loan, is by using them in ways that please Allah, the Exalted, as described in Islamic teachings. This is true gratitude

and results in an increase in blessings and mercy in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

The worldly blessings given to individuals as a loan must ultimately be returned to their true Owner, Allah, the Exalted, whether willingly or through force. If returned willingly, individuals will receive great rewards; however, if returned forcefully, such as through death, these blessings will turn into a burden for them in this life and the hereafter.

It is essential for one to grasp the distinction between a gift and a loan, encouraging them to utilize the blessings of this material world appropriately.

Thus, even when tempted to misuse the blessings they have received, they should act like a wise patient who follows their doctor's advice, understanding that it is for their own good, even if it involves taking unpleasant medicine and adhering to a strict diet. Just as this wise patient finds peace of mind and health, so too will the individual who embraces and follows Islamic teachings and therefore uses the blessings they have been

granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

Chapter 12 Yusuf, verse 88:

"…Indeed, Allah rewards the charitable."

Furthermore, one should keep in mind a basic Islamic principle: the more a person gives, the more they will receive. This means that the more they utilize the blessings bestowed upon them in ways that please Allah, the Exalted, as outlined in Islamic teachings, the greater the peace of mind, mercy, and blessings they will receive in both this world and the next, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 3 Alee Imran, verse 92:

"Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it."

This verse clearly indicates that a person will not achieve complete faith until they are ready to sacrifice the things they cherish for the sake of Allah,

the Exalted. In general, Muslims are eager to spend their valuable time on activities that bring them joy. However, they often hesitate to allocate time to please Allah, the Exalted, beyond the obligatory duties that only take an hour or two of their day. Many Muslims willingly invest their physical energy in various enjoyable pursuits, yet a significant number refuse to channel that energy into actions that please Allah, the Exalted, such as voluntary fasting. More frequently, individuals are motivated to strive for things they desire, like accumulating unnecessary wealth, even if it requires them to work extra hours and sacrifice their sleep. Yet, how many are willing to exert that same effort in obedience to Allah, the Exalted, by utilizing the blessings they have been given in ways that are pleasing to Him, as described in Islamic teachings? How many sacrifice their valuable sleep to perform voluntary prayers? It is puzzling that Muslims seek lawful worldly and spiritual blessings while overlooking a fundamental truth: they can only attain these blessings by dedicating what they have in ways that please Allah, the Exalted. How can they expect to achieve all their aspirations by dedicating so little to Him? This mindset is truly perplexing. Chapter 45 Al Jathiyah, verse 15:

"Whoever does a good deed - it is for himself; and whoever does evil - it is against it [i.e., the self or soul]. Then to your Lord you will be returned."

Chapter 12 Yusuf, verse 88:

"…Indeed, Allah rewards the charitable."

Finally, it is important to always remember that as advised in a Hadith found in Jami At Tirmidhi, number 2029, giving charity does not reduce one's wealth, even if this is not obvious to them. This is due to the fact that anything a Muslim spends for the sake of Allah, the Exalted, regarding any blessing, like time, Allah, the Exalted, will reward them. This reward will far exceed what they initially invested. Chapter 2 Al Baqarah, verse 245:

"Who is it that would loan Allah a goodly loan so He may multiply it for him many times over?..."

And chapter 12 Yusuf, verse 88:

"…Indeed, Allah rewards the charitable."

For instance, Allah, the Exalted, may provide financial opportunities to those who spend for His sake, resulting in an overall increase in wealth. Furthermore, this Hadith could indicate that whatever is meant to be spent on an individual, which constitutes their true wealth, remains unchanged regardless of their actions or the actions of all creation. In fact, a person's provision was determined over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth. This is supported by a Hadith found in Sahih Muslim, number 6748. Therefore, in truth, one's charity does not alter the amount of wealth destined for them, such as the wealth

allocated for their food. Ultimately, charity does not diminish one's wealth, as it is merely a deposit into their account for the hereafter. This is akin to transferring money between two of one's own bank accounts. In this sense, charity does not deplete one's wealth, as the true beneficiary is oneself. Keeping this in mind will help prevent one from seeking gratitude from those they assist and will also curb pride, since in reality, one is benefiting no one but themself when they give charity.

After observing the extreme distress of his brothers, the Holy Prophet Yusuf, peace be upon him, revealed his identity to them. Chapter 12 Yusuf, verse 89:

"He said, "Do you know what you did with Joseph and his brother when you lost control over your emotions?""

Disclosing his identity to them was a compassionate gesture, as he wanted to help them in their struggles and reconnect with his family. Demonstrating compassion towards others is an essential part of showing sincerity to others. It is crucial to understand that sincerity towards others is so significant that it has been associated with two fundamental obligations: the obligatory prayers and the obligatory charity, as stated in a single Hadith in Sahih Bukhari, number 57. One should express sincerity by providing assistance based on their capabilities, including financial, physical, and emotional support. It is important to refrain from causing verbal or physical harm to others and their belongings. This embodies the true essence of a Muslim and believer, as described in the Hadith from Sunan An Nasai,

number 4998. Sincerity can be cultivated by treating others in the way one wishes to be treated.

Chapter 12 Yusuf, verse 89:

“He said, "Do you know what you did with Joseph and his brother when you lost control over your emotions?"”

Despite the horrendous sin they committed against him, the Holy Prophet Yusuf, peace be upon him, did not refer to their sin directly and openly in order to save them from public embarrassment. It is vital for one to follow in the footsteps of the Holy Prophet Yusuf, peace be upon him, by concealing the mistakes, faults and sins of other people. In fact, the one who does this for the sake of Allah, the Exalted, will have their sins concealed by Allah, the Exalted, in both this world and the next. This has been advised in a Hadith found in Sahih Muslim, number 6853. It becomes clear upon reflection. Those who frequently highlight the shortcomings of others are often the ones whose own flaws are revealed by Allah, the Exalted. Conversely, individuals who hide the faults of others are viewed by society as having no apparent faults.

There are two categories of people regarding this guidance. The first group consists of those whose misdeeds are kept private, meaning they do not openly sin or flaunt their wrongdoings to others. If such a person makes a

mistake that becomes known, it should be kept hidden as long as it does not harm anyone else. Chapter 24 An Nur, verse 19:

"Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter…"

Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, encouraged Muslims to forgive and conceal the errors of those who make an effort to obey Allah, the Exalted, as stated in a Hadith from Sunan Abu Dawud, number 4375.

The second category of individuals is the wicked ones who sin openly and show no concern about others discovering their actions. In fact, they frequently take pride in the wrongdoings they have committed. As their behaviour encourages others to act immorally, revealing their faults to caution others against adopting their behaviour does not contradict the Hadith quoted earlier. Furthermore, Allah, the Exalted, will not expose the faults of the one who reveals the shortcomings of this wicked person, as long as the intention is correct, as mentioned in a Hadith from Sunan Ibn Majah, number 2546.

It is crucial to adhere to concealing the faults of others, as the shame of being exposed on Judgement Day, in front of all creation, is unimaginable.

Therefore, one should not deceive themself into thinking that as being exposed in this world is tolerable, they will also be able to withstand being exposed on Judgement Day.

Chapter 12 Yusuf, verse 89:

“He said, "Do you know what you did with Joseph and his brother when you lost control over your emotions?"”

The Holy Prophet Yusuf, peace be upon him, also indicated that their sin against him was committed as they lost control over their emotions. In reality, this is the root cause of all sins. If one maintains control over their emotions, the fear of Allah, the Exalted, will overcome their urge to sin. But when one fails to control their emotions, their fear of Allah, the Exalted, will be overwhelmed by their emotions and thus they will commit sins. One of the most dominant emotions which is highlighted in the case of the brothers, which one must learn to control, is anger. In a Hadith recorded in Sahih Bukhari, number 6116, the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly counseled an individual against getting angry.

However, this Hadith does not imply that one should never experience anger, as it is a natural trait found even in the Holy Prophets, peace be upon them. In certain rare situations, anger can be beneficial, such as in

acts of self-defense. The essence of this Hadith is that individuals should manage their anger so that they do not disobey Allah, the Exalted, a principle exemplified by the Holy Prophets, peace be upon them.

Moreover, this Hadith illustrates that uncontrolled anger can result in numerous evils, while mastering it can yield significant benefits. In addition, this guidance serves as a directive to embrace positive traits that promote anger management, such as patience. Additionally, this Hadith suggests that one should refrain from acting impulsively based on anger. Instead, individuals should strive internally to regulate their emotions to avoid falling into sin. Controlling anger for the sake of Allah, the Exalted, is a commendable act that fosters divine love. Chapter 3 Alee Imran, verse 134:

"…who restrain anger and who pardon the people - and Allah loves the doers of good."

Islam teaches its followers to manage their anger. For instance, since anger is associated with the Devil, a Hadith in Sahih Bukhari, number 3282, suggests that an angry individual should seek refuge in Allah, the Exalted, from the Devil. A Muslim experiencing anger is advised in a Hadith from Jami At Tirmidhi, number 2191, to stay close to the ground. This may imply that they should prostrate on the Earth until they feel calm. In fact, adopting a more passive body position reduces the likelihood of reacting to others when one is angered. This is supported by a Hadith in Sunan Abu Dawud, number 4782. Following this guidance helps one contain their anger until it subsides, preventing it from adversely impacting themself and others. When one is angry, they should heed the advice in the Hadith from Sunan

Abu Dawud, number 4784. The Holy Prophet Muhammad, peace and blessings be upon him, recommended that the angry Muslim perform ablution. This is because water counteracts the natural heat associated with anger. Subsequently, offering prayer can further assist in managing their anger and lead to significant rewards.

The guidance provided thus far assists an angry person in managing their physical reactions. To regulate one's speech, it is advisable to avoid talking when feeling angry. Sadly, words can often leave a more enduring impact on others than physical actions. Numerous relationships have been damaged and destroyed due to words uttered in anger. This conduct frequently leads to additional sins and offenses as well. It is crucial for a person to remember the Hadith found in Sunan Ibn Majah, number 3970, which cautions that a single evil word can cause a person to fall into Hell on Judgment Day.

Managing anger is a significant virtue, and those who achieve this are described by the Holy Prophet Muhammad, peace and blessings be upon him, as strong individuals in a Hadith found in Sahih Bukhari, number 6114. Indeed, those who suppress their anger for the sake of Allah, the Exalted—meaning they refrain from sinning due to their anger—will have their hearts filled with peace and genuine faith. This is emphasized in a Hadith found in Sunan Abu Dawud, number 4778.

As previously stated, anger within certain limits can be beneficial. It should be directed towards protecting oneself, one's faith, and possessions. When done correctly, in accordance with Islamic teachings, this is regarded as

anger for the sake of Allah, the Exalted. This reflects the character of the Holy Prophet Muhammad, peace and blessings be upon him, who never expressed anger for personal reasons. His anger was solely for the sake of Allah, the Exalted, as confirmed in Hadith found in Sahih Muslim, number 6050. The character of the Holy Prophet Muhammad, peace and blessings be upon him, embodied the Holy Quran, as advised in Hadith found in Sahih Muslim, number 1739. This indicates that he was pleased with what pleased Allah, the Exalted, and angered by what angered Him. Furthermore, harboring hatred for the sake of Allah, the Exalted, is a component of perfecting one's faith, as noted in Hadith found in Sunan Abu Dawud, number 4681. Since anger is the root of hatred, it is evident that Islam does not instruct followers to eliminate anger entirely, as this is unattainable; rather, it teaches them to manage it within Islamic boundaries.

It is crucial to understand that becoming angry solely for the sake of Allah, the Exalted, is commendable, but if this anger leads one to overstep boundaries, it becomes blameworthy. It is essential for individuals to regulate their anger according to Islamic teachings, even when it is for the sake of Allah, the Exalted. A Hadith in Sunan Abu Dawud, number 4901, cautions against a worshipper who angrily asserted that Allah, the Exalted, would not forgive a particular sinful individual. Consequently, this worshipper will be condemned to Hell, while the sinner will be granted forgiveness on Judgment Day.

The roots of evil stem from four factors: inability to manage one's desires, fear, cravings, and anger. Thus, anyone who heeds the counsel of this Hadith will eliminate a quarter of evil from their character and life.

In summary, it is crucial for Muslims to manage their anger to prevent actions or words that may result in significant regret in this life and the hereafter. Chapter 12 Yusuf, verse 89:

“He said, "Do you know what you did with Joseph and his brother when you lost control over your emotions?"”

Generally speaking, in order for one to improve their control over their emotions so that they avoid sins, they must achieve certainty of faith. A strong faith is essential to cultivate, as it helps individuals stay steadfast in their obedience to Allah, the Exalted, regardless of the circumstances, whether in times of ease or hardship. Strong faith is developed through learning and implementing the clear proofs and evidence found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that sincere obedience to Allah, the Exalted, brings about peace of mind in both this world and the hereafter. Conversely, those who remain unaware of Islamic teachings will possess weak faith. Such individuals may easily disobey Allah, the Exalted, when their desires conflict with His commands, as they do not recognize that forsaking their desires in favor of obedience to Allah, the Exalted, leads to tranquility in both worlds. Thus, it is imperative to achieve certainty of faith through the acquisition and application of Islamic knowledge, ensuring that one remains steadfast in their obedience to Allah, the Exalted, at all times. This process includes utilizing the blessings one has been bestowed in accordance with Islamic principles. By doing so, they will attain peace of mind in both worlds through achieving a harmonious mental and physical state while appropriately prioritizing everyone and everything in their lives.

As the Holy Prophet Yusuf, peace be upon him, and his brothers were the only ones who knew about the event which occurred years earlier, they became aware of his identity. Chapter 12 Yusuf, verse 90:

“They said, "Are you indeed Joseph?" He said "I am Joseph, and this is my brother…””

Instead of attributing his worldly and spiritual success to himself and his brother, Binyamin, may Allah be pleased with him, of remaining obedient to Allah, the Exalted, the Holy Prophet Yusuf, peace be upon him, rightfully attributed their success to Allah, the Exalted. Chapter 12 Yusuf, verse 90:

“…He said "I am Joseph, and this is my brother. Allah has certainly favored us…””

He recognized that the inspiration, knowledge, capability, and opportunity to stay obedient to Allah, the Exalted, are all granted by Him. Grasping this truth helps prevent one from falling into arrogance, which can taint their faith and deeds. Indeed, those who do not comprehend this reality might mistakenly think that by obeying Islamic principles, they are doing Allah, the Exalted, a favor. This kind of arrogance can hinder genuine submission to

Allah, particularly when individual desires conflict with His directives, ultimately leading them astray from the correct path. Chapter 10 Yunus, verse 108:

“…so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it…”

On the other hand, individuals who understand that their faith and obedience to Allah, the Exalted, ultimately serve their own benefit will cultivate a sense of humility before Allah, the Exalted, and they will therefore remain devoted to their obedience during both difficult and favorable circumstances. This will ensure they remain firm on His obedience by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives, while also sufficiently preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

The Holy Prophet Yusuf, peace be upon him, then made it clear that anyone can obtain the favor and mercy of Allah, the Exalted, as long as they fear Him, the consequences of their actions and remain patient on His obedience. Chapter 12 Yusuf, verse 90:

“…Indeed, he who fears Allah and is patient…”

Piety entails the proper utilization of the blessings bestowed upon an individual, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice aims to foster tranquility in both worlds by achieving a harmonious mental and physical condition and by appropriately positioning all aspects of life. Moreover, an important facet of piety is the avoidance of certain lawful matters, driven by the concern that they may lead one towards the unlawful. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, did not merely state that one should not cross His boundaries; rather, He emphasized that individuals should not even come close to His limits. This guidance is reiterated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, to refrain from eating from the tree in Paradise, but He also advised him to avoid even approaching the tree, despite the fact that approaching it was permissible. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

Numerous instances demonstrate that merely because an action is legal does not imply it is advisable to pursue it, even though approaching the boundaries set by Allah, the Exalted, is not prohibited; only transgressing those boundaries is. There are certain permissible actions, particularly those that are vain, which should be shunned as they frequently pave the way to unlawful behavior. For instance, engaging in vain conversation, while not deemed sinful in itself, can often result in sins like backbiting and lying. Similarly, vain expenditure of wealth can lead to wastefulness, which is indeed a sin. Chapter 17 Al Isra, verse 27:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

The overwhelming majority of individuals who have strayed from the right path did so through a gradual process. For instance, they initially engaged with unlawful matters without participating in them, and over time, they were gradually encouraged and tempted to get involved in those unlawful activities. For example, a person who spends time with those who consume alcohol is more likely to eventually partake in it than someone who does not associate with drinkers. This mindset of steering clear of certain lawful matters, particularly vain ones, is something that the Holy Prophet Muhammad, peace and blessings be upon him, has recommended in a Hadith recorded in Jami At Tirmidhi, number 2451. Indeed, he advised that an individual cannot attain true piety, meaning they cannot consistently utilize the blessings they have been given in accordance with Islamic principles, until they forsake some lawful matters out of concern that it may

lead them to the unlawful. Consequently, it is essential to be particularly vigilant not only in avoiding unlawful actions but also in steering clear of certain lawful matters, especially vain ones, due to the fear that they may ultimately lead to unlawful behavior. This diligence will help ensure that they remain steadfast in their sincere obedience to Allah, the Exalted, which entails correctly utilizing the blessings they have received, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, which embodies the core of righteousness and fosters tranquility in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 2 Al Baqarah, verse 187:

"…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who do not grasp the significance of respecting the boundaries set by Allah, the Exalted, are likely to indulge excessively in permissible activities, particularly vain pursuits. This behavior heightens the risk of engaging in unlawful actions and leads to the misuse of the blessings bestowed upon them. Consequently, they will find themselves in a state of mental and physical imbalance, misplacing everything and everyone in their lives, and inadequately preparing for their accountability on the Day of Judgement. This will result in stress, challenges, and hardships in both worlds, even if they indulge in some earthly pleasures. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 12 Yusuf, verse 90:

"…Indeed, he who fears Allah and is patient…"

Patience is defined as the ability to refrain from expressing dissatisfaction regarding one's challenges through words or actions, while consistently demonstrating sincere obedience to Allah, the Exalted, during times of trial. This obedience entails utilizing the blessings bestowed upon them in ways that are pleasing to Him, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The foundation of developing patience lies in acquiring and implementing Islamic knowledge. The more one engages with and applies this knowledge, the greater their understanding that all that Allah, the Exalted, decrees is ultimately for the best, even if it is not immediately apparent, as the trials they encounter carry hidden wisdom. For instance, numerous events highlighted in Islamic teachings illustrate this, such as the narrative of the Holy Prophet Yusuf, peace be upon him, who faced separation from his parents at a tender age due to his brothers, was cast into a dark well, sold into slavery, and unjustly imprisoned. However, each of these experiences equipped him with vital lessons that enabled him to save the people of Egypt from a devastating famine. Had he not persevered through these hardships, he would not have been able to rescue countless lives. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Believing in these teachings and thus maintaining obedience to Allah, the Exalted, is an integral aspect of one’s faith. It is relatively simple to have faith in Allah, the Exalted, and to offer Him praise during times of comfort; however, the true challenge arises when one encounters hardships yet continues to obey and praise Him.

Engaging with Islamic teachings also enables individuals to compare their struggles with those of others who were more cherished by Allah, the Exalted, and who faced even greater trials. This perspective allows one to diminish the significance of their own challenges, which in turn supports their ability to remain patient. This understanding can also be fostered by observing others in their current circumstances who are enduring more severe difficulties than themselves.

Furthermore, Islamic teachings provide insight into the significance of destiny, illustrating that every experience one will encounter in life, whether during times of ease or hardship, is predetermined. Complaining about what is unavoidable and inescapable yields no benefit. Instead, a person risks missing out on the numerous rewards that could be earned by exercising patience in the face of the unavoidable challenges they are destined to confront. Chapter 39 Az Zumar, verse 10:

“…the patient will be given their reward without account [i.e., limit]."

An individual thus has the option to confront an unavoidable event with patience and receive an immeasurable reward, or to approach the same event with impatience and forfeit the reward that could have been theirs. Regardless of the choice made, they will inevitably encounter the unavoidable event, making it logical to derive benefits from it. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you…”

Exploring Islamic teachings leads to the realization that the desires one holds in this world may not always be in their best interest. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Every individual encounters numerous instances in their life that reflect this truth. There are many things that a person yearns for, believing they are beneficial, only for those very things to turn into a source of stress. Conversely, there are numerous things a person may detest, thinking they are detrimental, yet those things can ultimately lead to positive outcomes. A

person who grasps this concept will exhibit greater patience when confronted with situations that oppose their desires, as they recognize that confronting the situation is ultimately in their best interest, even if this is not immediately apparent to them.

Moreover, just as gold is refined through fire, individuals gain mental resilience by confronting challenges. Those who are used to a life of ease often suffer mental distress when faced with even minor challenges. Through trials, Allah, the Exalted, fortifies the mental fortitude of a person, enabling them to tackle future challenges with greater ease.

As emphasized in Islam, patience is essential in all circumstances, including times of comfort. During periods of ease, one must practice patience to avoid misusing the blessings they have received, such as good health or an increase in income.

There are numerous insights regarding the importance of facing challenges in this world, as discussed in Islamic teachings. Therefore, it is crucial for Muslims to study, learn, and implement these teachings to cultivate patience in every situation, thereby earning immense rewards in both this life and the hereafter. One must remain steadfast through all circumstances, much like a wise patient who accepts and follows their doctor's medical advice, understanding it is for their own good, even when it involves taking unpleasant medications and adhering to a strict dietary regimen.

Patience does not imply that an individual becomes passive. A key element of patience involves addressing the situation and striving to rectify it in line with Islamic teachings. For instance, a wife facing abuse from her husband should take measures to ensure her safety and that of her children, which may include separating from her husband. Acting in this way does not conflict with the concept of patience, whereas inaction is unrelated to patience or Islam. Likewise, expressing emotions, such as crying, does not contradict patience in any way, as evidenced by the Holy Prophet Yaqoob, peace be upon him, who wept so profoundly over his sorrow that he lost his sight, yet he was never reproached by Allah, the Exalted. Chapter 12 Yusuf, verse 84:

“And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.”

There are numerous instances where the Holy Prophet Muhammad, peace and blessings be upon him, expressed sorrow over tragic events, such as the passing of his son, Ibrahim, may Allah be pleased with him. This is referenced in a Hadith located in Sunan Abu Dawud, number 3126. Demonstrating disobedience to Allah, the Exalted, through one’s words and deeds is in direct conflict with patience; however, reactions such as crying and feeling sadness are acceptable and part of human nature.

It is crucial to understand that patience should be exhibited from the very beginning of a hardship until one leaves this world. This principle is

highlighted in a Hadith found in Sahih Bukhari, number 1302. Displaying patience only after a period has elapsed does not constitute true patience; it is simply acceptance that occurs naturally for everyone. A Muslim is required to uphold patience from the onset of a challenge by managing their speech and actions to avoid showing signs of impatience, maintaining this demeanour until they depart from this world, as one risks losing the reward of patience by exhibiting impatience later on.

Chapter 12 Yusuf, verse 90:

“…Indeed, he who fears Allah and is patient…”

One major reason individuals may lack fear of Allah, the Exalted, and the consequences of their actions—resulting in a failure to remain patient in His obedience—is the uncritical imitation of the dominant behaviors and attitudes in society. When people observe that most of society neglects Islamic principles, they may mistakenly believe that the majority's actions are inherently right, leading them to follow suit without reflection or self-examination. However, the majority's consensus is not always correct. History has clearly shown that there have been many instances where the beliefs held by the majority were later proven wrong by new evidence and insights, such as the once widely accepted notion that the Earth was flat. It is essential to avoid blindly following the crowd, as this often results in poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Rather, individuals ought to utilize the reasoning and intellect granted to them to assess each situation grounded in knowledge and evidence, enabling them to make well-informed choices, even when these choices differ from the dominant views of the majority. Indeed, Islam strongly condemns the practice of uncritically following others in religious matters for this very reason and thus promotes that Muslims should learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Therefore, the one who adopts the fear of Allah, the Exalted, and remains patient on His obedience will ensure they correctly use the blessings He has granted them as outlined in Islamic teachings. This will ensure they attain a balanced state of mind and body, properly aligning all aspects of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Chapter 12 Yusuf, verse 90:

“…Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good.”

Whereas, the one who fails to adopt the fear of Allah, the Exalted, and patience in His obedience and instead blindly follows the majority opinion and behaviour within society, will inevitably misuse the blessings they have been granted. Consequently, everything in their life, including family, friends, career, and wealth, will turn into a source of stress. If they continue to disobey Allah, the Exalted, they will wrongly blame things and people in their lives, like their relatives, for their stress. By removing these good individuals from their lives, they will only worsen their mental health, leading to depression, substance abuse, and even suicidal thoughts. This result is clear when observing those who misuse the blessings they have, such as the wealthy and famous, despite enjoying worldly luxuries. In addition, this behaviour will hinder their preparation for accountability on the Day of Judgement, resulting in all their efforts being futile in this world, thereby leaving them empty-handed on that Day. Chapter 18 Al Kahf, verses 103-104:

“Say, "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."”

In order to avoid this outcome and instead adopt the fear of Allah, the Exalted, and the consequences of their actions so that one remains patiently firm on the obedience of Allah, the Exalted, they must adopt strong faith. Cultivating a strong faith is crucial, as it enables individuals to

remain committed to their obedience to Allah, the Exalted, regardless of their circumstances, whether they are experiencing ease or hardship. This robust faith is nurtured through the study and application of the clear proofs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that genuine obedience to Allah, the Exalted, results in peace of mind in both this life and the hereafter. In contrast, those who lack awareness of Islamic teachings tend to have weak faith. Such individuals may easily stray from the obedience of Allah, the Exalted, when their desires clash with His directives, failing to understand that prioritizing obedience to Allah, the Exalted, over their desires leads to tranquility in both worlds. Therefore, it is essential to attain certainty of faith through the pursuit and practice of Islamic knowledge, ensuring steadfastness in obedience to Allah, the Exalted, at all times. This involves utilizing the blessings one has received in alignment with Islamic principles. By doing so, individuals will find peace of mind in both worlds, through achieving a balanced mental and physical state while appropriately prioritizing all aspects of their lives.

Thus, an individual must embrace and implement Islamic teachings for their own benefit, even when it conflicts with their personal desires. They should conduct themselves like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite being prescribed unpleasant medications and a rigorous dietary regimen. Just as this wise patient will attain good mental and physical health, so too will the individual who accepts and acts upon Islamic teachings. This is because Allah, the Exalted, is the only One possessing the knowledge necessary to help a person achieve a harmonious mental and physical state and to appropriately position everything and everyone in their life. Chapter 12 Yusuf, verse 90:

“…Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good."

After recognizing the blessings and peace of mind Allah, the Exalted, granted the Holy Prophet Yusuf, peace be upon him, because of his obedience to Him, the brothers understood that they had chosen the wrong path in life by persistently disobeying Allah, the Exalted. Chapter 12 Yusuf, verse 91:

“They said, "By Allah, certainly has Allah preferred you over us…””

Generally speaking, this encourages people to avoid a self-absorbed mindset, where they concentrate only on their own lives and struggles. Those who embrace such a viewpoint miss the opportunity to learn from historical events, their own experiences, and the situations of those around them. Acquiring knowledge from these elements is one of the most powerful methods to improve one's conduct and avoid repeating past errors, ultimately fostering inner peace. For example, observing wealthy and famous individuals misuse the blessings they have been granted, only to be weighed down by stress, mental health challenges, addiction, and even suicidal thoughts—despite brief moments of happiness and luxury—provides a significant lesson. It instructs onlookers to refrain from misusing their own blessings, reinforcing the notion that genuine tranquility does not arise from material wealth or the fulfillment of every earthly craving. Likewise, witnessing someone in poor health should inspire appreciation for

one's own wellness and promote its proper utilization before it is taken away. Therefore, Islam consistently urges Muslims to remain vigilant and aware, rather than becoming so absorbed in their personal matters that they neglect the broader world around them.

After recognizing the Holy Prophet Yusuf, peace be upon him, his brothers also admitted their sin, which is an aspect of sincere repentance. Chapter 12 Yusuf, verse 91:

“They said, "By Allah, certainly has Allah preferred you over us, and indeed, we have been sinners."”

Genuine repentance requires experiencing guilt, asking for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One must earnestly vow to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. They should persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed upon them, as detailed in Islamic teachings.

When the brothers confessed their sin thereby indicating their repentance, the Holy Prophet Yusuf, peace be upon him, forgave them for harming him and supplicated for Allah, the Exalted, to forgive them also. Chapter 12 Yusuf, verse 92:

“He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."”

Muslims are allowed to defend themselves in a manner that is proportionate and reasonable when no other alternatives are available. However, they must never cross the line, as doing so is considered a sin. Chapter 2 Al Baqarah, verse 190:

“Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.”

Since it is challenging to avoid crossing boundaries, a Muslim should practice patience, overlook offenses, and forgive others. This approach not only aligns with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, but also paves the way for Allah, the Exalted, to forgive their sins. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Forgiving others is a more effective way to positively influence their character, aligning with the principles of Islam and the responsibilities of Muslims. In contrast, seeking revenge only fosters further hostility and resentment among those involved.

Individuals who struggle with the tendency to hold grudges, even for trivial matters, may discover that Allah, the Exalted, does not ignore their shortcomings and closely examines each of their minor transgressions. The one who experiences this will be punished, as warned in a Hadith found in Sahih Bukhari, number 103. A Muslim should strive to release grievances, as this promotes forgiveness in both this life and the hereafter. Moreover, maintaining a mindset fixated on every minor annoyance can rob one of inner peace. Thus, the ability to overlook and forgive others not only helps in releasing trivial grievances but also contributes to attaining a state of tranquility.

It is crucial to understand that patience in Islam does not equate to adopting a passive stance that allows others to continue mistreating them. The Holy Prophet Yusuf, peace and be upon him, was safe from any future harm his brothers could cause him and he therefore did not adopt a passive stance. Patience and forgiveness should never be mistaken for a passive acceptance of harm; rather, they require proactive measures to ensure one's safety. This aligns with Islamic principles. For example, a woman facing domestic violence must take decisive actions to protect herself and her children, which may involve contacting law enforcement and leaving the abusive environment. After ensuring her and her children's safety, she can seek justice through legal channels and request divine justice from Allah, the Exalted, on the Day of Judgement. Nevertheless, if

she finds it within herself to forgive her ex-husband for his previous wrongs for the sake of Allah, the Exalted, it will ultimately lead to her own forgiveness. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

Chapter 12 Yusuf, verse 92:

“He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."”

Many Muslims hold onto the hope that on Judgment Day, Allah, the Exalted, will forgive and overlook their past mistakes and sins. However, it is paradoxical that these same individuals often do not extend this grace to others. They frequently cling to the past errors of others, using them as tools for criticism. This does not pertain to mistakes that have a direct impact on the present or future. For instance, a car accident caused by a driver that results in physical disability for another person is a mistake that undeniably affects the victim's current and future circumstances. Such mistakes are understandably hard to forgive and move on from. Yet, many Muslims tend to focus on the errors of others that do not have any bearing on the future, like a verbal insult. Even when the mistake has long since passed, these individuals insist on resurrecting it to use against others

whenever the chance arises. This mindset is quite unfortunate, as it is essential to recognize that people are not perfect. At the very least, a Muslim who seeks Allah, the Exalted, to overlook their own past errors should also strive to forgive the past mistakes of others. Those who refuse to adopt this approach will likely find that their relationships are strained, as no relationship is without its flaws. Disagreements that can lead to mistakes are inevitable in every relationship. Consequently, individuals who maintain this attitude may end up feeling isolated, as their negative mindset drives others away. It is ironic that these individuals often dislike being alone, yet they cultivate behaviour that alienate those around them. This contradicts both logic and common sense. Everyone desires to be loved and respected during their lifetime and remembered fondly after their passing, but this attitude often leads to the opposite outcome. While alive, people may grow weary of their company, and upon their death, they may not be remembered with genuine affection and love. If they are remembered at all, it is often merely out of obligation.

Letting go of past events does not imply that one must be excessively kind to others; however, the minimum expectation is to show respect in line with Islamic teachings. This approach is cost-free and demands minimal effort. Consequently, individuals should strive to forgive and move beyond the errors of others, as Allah, the Exalted, will also forgive their past transgressions in both worlds. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.“

After learning about the state of his father, the Holy Prophet Yusuf, peace be upon him, demonstrated a miracle, perhaps to solidify his claim as a Holy Prophet, peace be upon him, thereby encouraging others to follow his guidance. Chapter 12 Yusuf, verse 93:

“Take this, my shirt, and cast it over the face of my father; he will become seeing…”

In addition, not only did the Holy Prophet Yusuf, peace be upon him, pardon his brothers but he also desired for them to live in honour with him in Egypt. Chapter 12 Yusuf, verse 93:

“…And bring me your family, all together.”

Sharing one’s blessings with others is an aspect of being sincere to them. Adopting greed whereby one refrains from sharing the blessings they have been granted, such as wealth, will only prevent them from fulfilling the rights of others. This will cause the spread of corruption and injustice within society. In addition, the one who withholds sharing the blessings Allah, the Exalted, has granted them, will find a similar response from Allah, the Exalted, to them. This has been warned in a Hadith found in Sahih Muslim, number 2376. One should remember a generous person is close to Allah, the Exalted, close to Paradise, close to people and far from Hell. Whereas, the stingy person is far from Allah, the Exalted, far from Paradise, far from

people and close to Hell. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1961. This is because the generous person will fulfill the rights of Allah, the Exalted, and people through correctly using the blessings they have been granted as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds. In addition, as they fulfil the rights of people, they will gain the respect and love of people and also cause the spread of justice and peace within society. Whereas, the stingy person will not fulfill the rights of Allah, the Exalted, or people, as their greed will encourage them to misuse the blessings they have been granted. As a result, they will be in a state of mental and physical imbalance, losing track of everything and everyone in their lives, and failing to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, difficulties, and struggles in both areas, despite any material comforts they may enjoy. And as they fail to fulfil the rights of people, they will be disliked by people and cause the spread of corruption and injustice within their home and the wider society.

As the Holy Prophet Yaqoob, peace be upon him, had remained patient for so many years, Allah, the Exalted, hastened the good news of the Holy Prophet Yusuf, peace be upon him, being alive and well to him, even before the caravan from Egypt reached him. Chapter 12 Yusuf, verse 94:

“And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph…”"

One must acknowledge that Allah, the Exalted, responds to people according to His infinite knowledge and not according to their desires. As a result, some things are hastened for them, as that is best, and others are delayed for them, as that is best, even if they fail to appreciate this truth. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As long as a person is committed to obeying Allah, the Exalted, by correctly utilizing the blessings bestowed upon them in accordance with Islamic teachings, as the Holy Prophet Yaqoob, peace be upon him, did, they will achieve peace of mind through obtaining a harmonious mental and physical condition and through correctly prioritizing all aspects of their life while sufficiently preparing for their accountability on Judgement Day. This commitment will result in tranquility in both this world and the hereafter.

Chapter 12 Yusuf, verses 94-95:

"…their father said, "Indeed, I find the smell of Joseph if you did not think me weakened in mind." They said, "By Allah, indeed you are in your [same] old error.""

As the brothers of the Holy Prophet Yusuf, peace be upon him, at this point in time were still heading back to their home from Egypt, this criticism is therefore from other members of their family, such as their wives or children. This indicates that when one adopts bad character, just like the brothers did, the rest of their family, such as their children, will also adopt bad character. In the long run, this will lead to stress for the entire family. Therefore, one must avoid this outcome through leading by example, by adopting the good characteristics discussed within Islamic teachings, such as patience, generosity and kindness and avoid the negative characteristics therein, such as greed, envy and pride, so that they achieve peace of mind through adopting positive characteristics and encourage those around them to do the same, such as their children.

In addition, their reaction to the Holy Prophet Yaqoob, peace be upon him, completely contradicts the behaviour a muslim must show to the elderly. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned, in a Hadith found in Jami At Tirmidhi, number 1921, that the one who does not show respect to elders is not a true muslim. Honoring elders involves exercising patience and refraining from arguments with them. A Muslim is allowed to have differing opinions from their elders, yet it is essential to uphold good manners and respect consistently. Elders should receive unwavering support, which encompasses physical, emotional, and financial assistance. It is crucial to understand that respecting elders does not imply supporting them to act against the commands of Allah, the Exalted. One should address wrongdoing in a respectful and gentle way, without allowing age to hinder this duty. This principle is highlighted in the Hadith quoted earlier. In essence, the way one treats their elders will reflect how they themself will be treated by others if and when they reach old age.

Chapter 12 Yusuf, verse 96:

“And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allah that which you do not know?"”

The knowledge he is referring to could include the certain belief that the one who remains firm on the obedience of Allah, the Exalted, in times of ease, through gratitude and in times of difficulty, through patience, will obtain relief, peace and success in both worlds, even if this result does not manifest immediately and in a way one expected. Therefore, one must adopt gratitude and patience in order to reap this reward. Expressing gratitude through intention means acting solely to please Allah, the Exalted. Expressing gratitude through speech means saying what is good or choosing to remain silent. Furthermore, expressing gratitude through actions means utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will result in additional blessings, peace of mind, and success in both this world and the hereafter through achieving a balanced mental and physical state and by appropriately placing everything and everyone in their rightful place in life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Furthermore, patience means refraining from expressing complaints through words or actions and staying steadfast in obedience to Allah, the Exalted, trusting that He always selects what is best for them, even when it may not be apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Thus, the individual who behaves appropriately in every circumstance will receive the unwavering support and mercy of Allah, the Exalted. This, in turn, results in tranquillity in both worlds through achieving a harmonious mental and physical condition and by properly positioning everything and everyone in their life. This guidance is mentioned in a Hadith recorded in Sahih Muslim, number 7500.

Chapter 12 Yusuf, verse 96:

“…He said, "Did I not tell you that I know from Allah that which you do not know?"”

Specifically, this could also be referring to his knowledge regarding the Holy Prophet Yusuf, peace be upon him, being alive and well, as the dream he had years earlier had not yet materialized.

In addition, it is important to note that the Holy Prophet Yaqoob, peace be upon him, attributed his knowledge to Allah, the Exalted, thereby showing his humility and freeing himself of any signs of pride. The one who fails to acknowledge that their knowledge and all other worldly blessings have been granted to them by Allah, the Exalted, will inevitably adopt pride, which will destroy their faith and good deeds. Whereas, the one who acknowledges that everything they possess has been granted to them by Allah, the Exalted, will strive to use these blessings correctly as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, allowing them to appropriately position everything and everyone in their life while sufficiently readying themself for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

After confessing their sin to the Holy Prophet Yusuf, peace be upon him, the brothers also confessed their sin to their father, hoping for his forgiveness and his supplication for Allah, the Exalted, to forgive them also. As discussed earlier, their confession is a positive sign of their repentance. Chapter 12 Yusuf, verse 97:

“They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."”

Generally speaking, genuine repentance requires a sense of guilt, a quest for forgiveness from Allah, the Exalted, and from anyone who has been harmed, provided this does not cause additional issues. One must earnestly vow to refrain from repeating the same or a similar sin and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. It is essential to persist in sincerely obeying Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, as detailed in Islamic teachings.

After confessing their sin to their father, the Holy Prophet Yaqoob, peace be upon him, did not immediately supplicate for their forgiveness. Chapter 12 Yusuf, verse 98:

“He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."”

It is possible that he wished to hold off until a more opportune moment to pray to Allah, the Exalted. This is indicated in a Hadith located in Jami At Tirmidhi, number 3570.

Generally speaking, according to a Hadith in Jami At Tirmidhi, number 3499, Allah, the Exalted, graciously accepts supplications made after obligatory prayers and during the last part of the night. A Hadith in Sahih Bukhari, number 6321, states that during the last part of the night, the divine descent occurs, at which time Allah, the Exalted, calls out and responds to supplications. Additionally, a Hadith in Sunan Abu Dawud, number 521, indicates that supplications made between the two calls to prayer are never rejected. The Holy Prophet Muhammad, peace and blessings be upon him, has stated that a Muslim is closest to Allah, the Exalted, while in prostration, and thus they should make supplications at that moment. This is corroborated by a Hadith in Sunan An Nasai, number 1138. Furthermore, as noted in a Hadith found in Sunan Abu Dawud, number 1046, there is a specific hour every Friday when Allah, the Exalted, readily accepts supplications. When a fasting individual breaks their fast, their supplication is also accepted, as mentioned in a Hadith in Sunan Ibn Majah, number 1753. It is recommended to ask the sick to pray for them, as indicated in a Hadith in Sunan Ibn Majah, number 1441, which states that their supplications are akin to those of the Angels. The supplication made while drinking Zamzam water is always accepted, as advised in a Hadith in Sunan Ibn Majah, number 3062. A Hadith recorded in Sunan Abu Dawud, number 2540, states that supplications made during rainfall are accepted. Another Hadith from Sunan Abu Dawud, number 1534, encourages individuals to pray for others in their absence, as such prayers are readily accepted. If someone is experiencing any type of oppression, they should turn to Allah, the Exalted, in supplication, as these prayers will be accepted. This guidance is found in a Hadith from Jami At Tirmidhi, number 1905, which also advises that the supplication of a traveler is never rejected. Lastly, it is important to urge one's parents to pray for them, as these supplications are also readily accepted, as supported by a Hadith in Sunan Ibn Majah, number 3862.

Chapter 12 Yusuf, verse 98:

“He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."”

It is possible that he continued to experience pain and even some resentment towards his sons for their actions, which led him to postpone his supplication in order to gather his thoughts and emotions. In this context, it suggests that feeling anger or distress towards others is not inherently sinful, provided that one remains obedient to Allah, the Exalted, as the Holy Prophet Yaqoob, peace be upon him.

To begin with, this highlights the human characteristics of the Holy Prophets, peace be upon them. They experienced the same emotions that any other person would, including anger and sorrow, which shows that these feelings are not inherently negative as long as they do not result in the disobedience of Allah, the Exalted.

Furthermore, since the Holy Prophets, peace be upon them, serve as role models for humanity, his response provides significant comfort to his followers, making their lives easier. If the Holy Prophet Yaqoob, peace be upon him, had acted as though his sons had committed no wrongdoing, it would have compelled all Muslims to emulate such behavior, as following

the example of the Holy Prophets, peace be upon them, is a requirement. Chapter 3 Alee Imran, verse 31:

"*Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins…""*

The overwhelming majority of Muslims would not engage with others in such a way. Consequently, the response of the Holy Prophet Yaqoob, peace be upon him, facilitated ease for his followers, which encompasses all Muslims until the Day of Judgement. This clarifies the misconception surrounding the idea of forgiving and forgetting. This event demonstrates that humans are not like computers, capable of erasing memories from their minds. Individuals are not expected to forget the actions of others; rather, they are encouraged to forgive for the sake of Allah, the Exalted, while continuing to uphold the rights of others in a way which protects them from further harm. Chapter 24 An Nur, verse 22:

"…and let them pardon and overlook. Would you not like that Allah should forgive you?..."

This is the reason why the Holy Prophet Muhammad, peace and blessings be upon him, has stated in a Hadith recorded in Sahih Bukhari, number 6133, that a believer does not get stung from the same hole twice. This implies that a Muslim should forgive others and uphold their rights, yet they

should not place blind trust in those who have wronged them in the past. Overlooking the previous actions of others may inadvertently encourage them to repeat such behavior in the future. Consequently, Muslims must learn to forgive others and strive to fulfill their rights, while also recognizing that they are not required to forget the actions of others or to trust them without caution.

Chapter 12 Yusuf, verse 98:

“He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."”

The difference between the forgiveness and mercy of people and the forgiveness and mercy of Allah, the Exalted, is also highlighted in this verse. Only Allah, the Exalted, can forgive the sins and mistakes of people in a way which does not affect their relationship with Him in the future. Humans are just not capable of this level of mercy and forgiveness and nor are they expected to be, as discussed earlier. Therefore, one must take advantage of the mercy and forgiveness of Allah, the Exalted, which overwhelms all sins and mistakes by sincerely repenting. Indeed, a divine Hadith located in Jami At Tirmidhi, number 3540, emphasizes the significance and breadth of the forgiveness of Allah, the Exalted. The initial segment of the Hadith states that as long as a Muslim earnestly prays to Allah, the Exalted, and maintains hope in His mercy, they will receive His forgiveness.

This assurance is, in fact, extended to all permissible supplications mentioned in the Holy Quran, not solely for the plea of forgiveness. Chapter 40 Ghafir, verse 60:

“And your Lord says, "Call upon Me; I will respond to you."…”

Indeed, the Holy Prophet Muhammad, peace and blessings be upon him, referred to this verse and stated that supplication is a form of worship, signifying a virtuous act. This is emphasized in a Hadith recorded in Sunan Abu Dawud, number 1479. Additionally, a Hadith in Jami At Tirmidhi, number 3604, indicates that all supplications are accepted in various forms, provided they are lawful. The individual may either receive what they have asked for, earn a reward in the hereafter, or have a corresponding sin forgiven. However, it is crucial to understand that to obtain a favorable response, a Muslim must adhere to the conditions and etiquette of supplication. When seeking forgiveness, this entails making a genuine effort to avoid sins and sincerely obeying Allah, the Exalted, as it is illogical to seek forgiveness while continuing to commit sins.

One of the most significant supplications a Muslim can offer is for forgiveness, as it serves as a pathway to receiving blessings, steering clear of hardships in this life, and a means to attain Paradise while avoiding Hell in the afterlife. Chapter 71 Nuh, verses 10-12:

“And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers.””

As highlighted by the Hadith quoted earlier, having faith in the boundless mercy of Allah, the Exalted, is essential when making supplications for forgiveness. Indeed, Allah, the Exalted, responds in accordance with His servant’s perception of Him, a principle affirmed in a divine Hadith recorded in Sahih Bukhari, number 7405.

One of the most significant factors leading to forgiveness is when a Muslim solely relies on Allah, the Exalted, for pardon, fully aware that no one else can absolve them or shield them from punishment except Allah, the Exalted.

The subsequent point raised in the Hadith quoted earlier is that regardless of the number of sins a person may commit, the mercy and forgiveness of Allah, the Exalted, surpasses all. In fact, it is limitless, meaning that a person's finite sins can never surpass it. This is why the Holy Prophet Muhammad, peace and blessings be upon him, encouraged Muslims to elevate their supplications, as nothing is too immense for Allah, the Exalted, to bestow. This is corroborated in a Hadith found in Sahih Muslim, number 6812. However, it is crucial to understand that attempting to take advantage of the infinite forgiveness of Allah, the Exalted, as a justification

to continue sinning is merely a mockery of this vital truth, and those who act in such a way may find themselves deprived of His forgiveness, as this person possesses wishful thinking which has no value in Islam.

The subsequent section of the Hadith quoted earlier highlights the significance of earnestly seeking the forgiveness of Allah, the Exalted, a theme that is referenced in numerous verses and additional Hadiths. This pursuit of forgiveness constitutes a component of genuine repentance. It can be interpreted that seeking forgiveness is a verbal expression, whereas the remaining aspects of sincere repentance involve refraining from the sin through tangible actions. True repentance also encompasses experiencing authentic regret, making a steadfast commitment to avoid repeating the sin, and rectifying any rights that have been infringed upon concerning Allah, the Exalted, and others. It is crucial to emphasize that refraining from the same sin is a prerequisite for the acceptance of repentance. Chapter 3 Alee Imran, verse 135:

"And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know."

It is crucial for a Muslim to consistently seek forgiveness, as this brings relief from all worries, a solution to every hardship, and assistance from unexpected sources. This guidance is found in a Hadith recorded in Sunan Abu Dawud, number 1518.

The next point highlighted in the Hadith quoted earlier is the most significant factor for forgiveness, which is the avoidance of associating anything with Allah, the Exalted. There are two forms of associating things with Allah, the Exalted: major polytheism and minor polytheism. Major polytheism occurs when one worships entities alongside Allah, the Exalted. Minor polytheism involves actions performed for reasons other than seeking the pleasure of Allah, the Exalted, such as showing off. This warning is found in a Hadith found in Sunan Ibn Majah, number 3989. Indeed, those who act for the sake of others will be instructed by Allah, the Exalted, on Judgement Day to seek their reward from those they acted for, which will not be attainable. This is corroborated in a Hadith from Jami At Tirmidhi, number 3154. Individuals who behave in this manner will ultimately be exposed and embarrassed in this life, and regardless of how well they treat others, they will never earn genuine love or respect due to their insincere intentions. This is indicated in a Hadith from Sahih Muslim, number 6705.

When a person acknowledges the Oneness of Allah, the Exalted, they will only intend, think, act, and speak to please Allah, the Exalted, driven by both fear and love for Him. This conduct reduces the likelihood of committing sins, and any sins that do occur will be forgiven by Allah, the Exalted. This is why the Holy Prophet Muhammad, peace and blessings be upon him, stated in a Hadith found in Sunan Ibn Majah, number 3797, that the declaration of the Oneness of Allah, the Exalted, absolves all wrongdoings.

This is the conduct that all Muslims should aim to embody. The basis of this is to learn and implement the teachings of the Holy Quran along with the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, individuals will utilize the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted. This approach will reduce one's sins and consistently motivate them towards genuine repentance whenever they err. Ultimately, this fosters forgiveness, peace, and success in both this life and the hereafter through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 12 Yusuf, verse 98:

“…Indeed, it is He who is the Forgiving, the Merciful.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

When his family eventually reached Egypt, they were welcomed with love by the Holy Prophet Yusuf, peace be upon him. Chapter 12 Yusuf, verse 99:

“And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]."”

Whether the mother indicated in this verse is the biological mother or step-mother of the Holy Prophet Yusuf, peace be upon him, is irrelevant and thus its discussion should be avoided as knowing this truth will not increase one’s guidance and obedience to Allah, the Exalted, otherwise, Allah, the Exalted, would have mentioned the truth Himself. Generally speaking, one should refrain from studying aspects of religious knowledge that do not enhance their genuine obedience to Allah, the Exalted. This obedience entails utilizing the blessings bestowed upon them in ways that are pleasing to Him, as described in Islamic teachings. A useful criterion for determining the relevance of a religious knowledge topic is to consider whether it is something Allah, the Exalted, will inquire about on Judgement Day. If a particular subject in Islam, like certain events in Islamic history, will not be addressed during this questioning, then it is deemed irrelevant and should be avoided. Conversely, if a topic will be brought up on Judgement Day, such as the obligation to fulfill the rights of one’s neighbor, then it is essential to study, understand, and implement this topic to the best of one’s ability.

The Holy Prophet Yusuf, peace be upon him, honoured his parents specifically, as this is a duty of a child towards their parents. Chapter 12 Yusuf, verse 100:

“And he raised his parents upon the throne…”

Recognizing the significance of treating one's parents with the highest regard is essential, as it is emphasized in numerous verses of the Holy Quran, where it is ranked just below the worship of Allah, the Exalted. For instance, this is highlighted in chapter 2, Al Baqarah, verse 83:

“…*Do not worship except Allah; and to parents do good…”*

One must ensure that they treat their parents in accordance with the teachings of Islam, showing them respect and good behavior. This principle holds true even if one’s parent is not a Muslim. This guidance is found in a Hadith recorded in Sahih Muslim, number 2325. Furthermore, verse 83 reinforces this idea, as it does not limit the command to treat only Muslim parents with kindness. The best way to achieve this is by treating one’s parents as they wish to be treated by their own children.

It is crucial to understand that the Holy Quran does not mandate absolute obedience to one’s parents, especially if they instruct their child to disobey Allah, the Exalted. Absolute obedience is reserved solely for Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, who will only command adherence to Allah, the Exalted. Consequently, parents should not misinterpret Islamic teachings by insisting that their children must exhibit total obedience and submission to

them in every circumstance. Sadly, this mindset among Muslim parents has become quite prevalent as they have adopted cultural practices from other religions that equate total obedience to parents with the total obedience owed to God. Children are allowed to disagree with their parents, even on matters that are permissible in Islam, but they must always maintain respect in their words and actions towards their parents.

Ultimately, a Muslim should aim to be a good child based on the criteria established by Allah, the Exalted, rather than those set by their parents, relatives, or society. The benchmarks set by people, particularly in defining what constitutes a good child, are frequently wrong. Consequently, a Muslim should not concern themselves with the standards imposed by others, nor should they pay attention to those who may label them as a bad child. Instead, they ought to follow the teachings of Islam regarding how to treat their parents and seek reward from Allah, the Exalted, even if their parents or others are dissatisfied with them. One should pursue the validation and approval of Allah, the Exalted, exclusively, rather than seeking the approval of people, including their parents. This misguided approach can lead to insincerity towards Allah, the Exalted, and may even tempt one to disobey Allah, the Exalted, in an effort to gain their parents' approval and validation. Chapter 29 Al Ankabut, verse 8:

"And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them…"

After the family was reunited, the dream the Holy Prophet Yusuf, peace be upon him, had as a child was finally fulfilled. Chapter 12 Yusuf, verse 100:

“…and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality…"”

It is important to bear in mind that this dream was fulfilled decades later after it was seen by the Holy Prophet Yusuf, peace be upon him. This indicates that Allah, the Exalted, always plans and decrees what is best for people according to His timetable, even if one fails to observe the wisdoms behind some elements of His plan for them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain steadfast on the obedience of Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, in every situation they face, whether times of ease or difficulty, knowing only what is best for them will occur, even if this is not obvious to them. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning everything and everyone in their lives while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in

tranquility in both worlds. One must avoid adopting an ignorant attitude whereby they demand to know the wisdoms behind the difficulties they face and use these difficulties as an excuse to disobey Allah, the Exalted. If all the wisdoms behind the decrees of Allah, the Exalted, were shown to people then the value of faith would diminish. Faith has value as it involves accepting the decrees of Allah, the Exalted, even when one fails to observe the wisdoms behind them. This is not blind faith, rather, it is faith rooted in evidence and knowledge, such as accepting this truth by observing the lives of others, such as the Holy Prophets, peace be upon them, who also faced difficulties but gained peace of mind in both worlds as they maintained their obedience to Allah, the Exalted, at all times, despite not recognizing all the wisdoms behind His decrees. This truth has been indicated in the rest of verse 100, where the Holy Prophet Yusuf, peace be upon him, mentions some of the favors of Allah, the Exalted, which led to his political position so that he could aid and saving countless people from a famine thereby gaining an unlimited reward in both worlds. Chapter 12 Yusuf, verse 100:

"…And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise."

It is crucial to understand that in every instance, the Holy Prophet Yusuf, peace be upon him, solely credited positive occurrences to Allah, the Exalted. This is despite the fact that all events in the universe, whether perceived as good or bad, happen only by the will and permission of Allah, the Exalted. Such an attitude reflects genuine servanthood, as it refrains from attributing negative occurrences to Allah, the Exalted. In other words,

the Holy Prophet Yusuf, peace be upon him, acknowledged the favorable circumstances chosen for him by Allah, the Exalted, while omitting the significant challenges he encountered, which also arose through the will and choice of Allah, the Exalted, since expressing this could be interpreted as a form of complaint. Similarly, the Holy Prophet Ibrahim, peace be upon him, exhibited the same behavior by attributing positive outcomes to Allah, the Exalted, while ascribing illness to himself, despite the fact that illnesses also occur through the will and choice of Allah, the Exalted. Chapter 26 Ash Shu’ara, verse 80:

“And when I am ill, it is He who cures me.”

Adopting this mindset is essential, as it nurtures a positive outlook rather than a negative one. A positive mindset serves as a valuable asset when confronting challenges, enabling individuals to remain obedient to Allah, the Exalted. This obedience involves utilizing the blessings He has bestowed in ways that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. When faced with hardships, one should always recognize that the situation could have been significantly worse. If the issue is of a worldly nature, one should be thankful that it does not impact their faith. Rather than fixating on the immediate sorrow that accompanies the challenge, individuals should focus on the ultimate reward awaiting those who exhibit patience for the sake of Allah, the Exalted. When someone experiences a loss of certain blessings, they ought to reflect on the multitude of blessings they still enjoy. In every trial, one should recall the verse from the Holy Quran that reminds them of the many hidden wisdoms behind difficulties and tests that may not be immediately apparent. Thus, the current situation

they are enduring is more favorable than the one they had hoped for. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

In conclusion, one must contemplate these facts and others to cultivate a positive mindset, which is essential for navigating challenges in a manner that results in numerous blessings in both worlds. Keep in mind, the cup is not half empty; rather, it is half full. Chapter 12 Yusuf, verse 100:

"…And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise."

In addition, this verse also indicates how the Holy Prophet Yusuf, peace be upon him, correctly forgave his brothers, as he did not mention how they wronged him. Sadly, many people, especially muslims, claim to have forgiven people for the wrong they have done them, yet constantly remind them and others about it, in order to make them feel bad. This is a terrible attitude as it contradicts forgiving people. The one who decides to forgive others, should not bring up the wrong that people have done against them. Instead, they should continue fulfilling the person's rights while being

cautious with them to avoid history from repeating itself. But this caution does not involve reminding the person who wronged them about what they done, nor does it involve mentioning the wrong they done to other people. The one who behaves in this manner may end up wronging the person that wronged them more, thereby becoming a greater wrongdoer while they fool themself into believing they are merciful and forgiving. In addition, the one who has a habit of reminding others of their mistakes may find that Allah, the Exalted, scrutinizes their deeds on the Day of Judgement as a result. And as warned in a Hadith found in Sahih Bukhari, number 103, the one who has their deeds scrutinized by Allah, the Exalted, on Judgement Day will be punished.

The whole life journey of the Holy Prophet Yusuf, peace be upon him, is an excellent example of how the difficulties one faces during their life leads to a greater good, even if this is truth is hidden from them, and as long as they remain firm on obeying Allah, the Exalted. Islamic teachings are full of such teachings which clearly indicate that as long as one remains firm on obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life, even if they face difficulties during their life. Chapter 12 Yusuf, verse 100:

"…Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise."

In order to understand this truth and remain firm on the obedience of Allah, the Exalted, at all times, one must adopt strong faith. Strong faith is cultivated through the comprehension and application of the clear signs and teachings present in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that genuine obedience to Allah, the Exalted, fosters peace in both this life and the hereafter. Conversely, those who are unaware of Islamic principles tend to possess a fragile faith, making them more susceptible to deviating from obedience, particularly when their personal desires conflict with divine guidance. This lack of insight can obscure the truth that yielding their desires in favor of adhering to the commands of Allah, the Exalted, is essential for attaining true peace in both worlds. Thus, it is crucial for individuals to fortify their faith by seeking Islamic knowledge and applying it, ensuring they consistently remain obedient to Allah, the Exalted. This entails appropriately utilizing the blessings bestowed upon them, as prescribed by Islamic teachings, ultimately resulting in a harmonious mental and physical state and the correct prioritization of all aspects of their lives.

The story of the Holy Prophet Yusuf, peace be upon him, is concluded with his supplication for his spiritual wellbeing in both worlds, despite being in a position to enjoy worldly luxuries thereby showing what is truly valuable in this world. Chapter 12 Yusuf, verse 101:

“My Lord, You have given me [something] of sovereignty and taught me of the interpretation of events and statements. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."”

The Holy Prophet Yusuf, peace be upon him, first acknowledged the blessings of Allah, the Exalted, on him, which is a key aspect of showing gratitude to Him. Gratitude also involves adopting a good intention thereby one performs good deeds in order to please Allah, the Exalted. Those who act for reasons other than seeking reward from Allah, the Exalted, will not receive any reward. This warning is highlighted in a Hadith from Jami At Tirmidhi, number 3154. Expressing gratitude through one's speech speaking good or remaining silent. And showing gratitude through one's actions means utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will result in additional blessings, tranquility, and success in both this life and the hereafter through achieving a balanced mental and physical state and by appropriately prioritizing everything and everyone in one's life. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

The Holy Prophet Yusuf, peace be upon him, then acknowledged that as Allah, the Exalted, alone created and sustains the universe, He alone grants success and protection to people. Chapter 12 Yusuf, verse 101:

"…Creator of the heavens and earth, You are my protector in this world and in the Hereafter…"

But as clearly shown in the conduct of the Holy Prophet Yusuf, peace be upon him, this protection is only obtained through obeying Allah, the Exalted, which involves correctly using the blessings He has granted as outlined in Islamic teachings. Chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is crucial to acknowledge that, as demonstrated in the life of the Holy Prophet Yusuf, peace be upon him, this divine assistance does not align with individual wishes. Instead, it consistently aligns with the boundless knowledge and wisdom of Allah, the Exalted. Consequently, this divine aid manifests at the most opportune times for individuals and in manners that are most beneficial for them, even if this may not be readily apparent to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One should therefore remain steadfast in their obedience to Allah, the Exalted, at all times, understanding that they will achieve peace of mind and success in both worlds, regardless of whether this is apparent to them or not. The individual who embraces this mindset will effectively utilize the blessings bestowed upon them, as described in Islamic teachings. This will

guarantee that they attain a harmonious state of mind and body, integrating all aspects of their life while adequately preparing for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquillity in both worlds.

Despite being in a position to enjoy worldly luxuries, the Holy Prophet Yusuf, peace be upon him, did not supplicate for a worldly thing and instead supplicated for the most important thing. Chapter 12 Yusuf, verse 101:

"…Cause me to die a Muslim…"

All worldly things, such as fame, wealth, authority, family, friends and a career are transient things which do not lead to peace of mind in both worlds. This is obvious when one observes the rich and famous, who possess all these things and are still plagued with mental health issues. Whereas, faith is the one thing which is stable and firm, as long as one maintains it through acts of obedience. It is the only thing which leads to peace of mind in both worlds, as faith in Allah, the Exalted, teaches one how to correctly use the blessings He has granted them. This ensures they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Therefore, faith is the most important thing one can obtain in this world. Chapter 12 Yusuf, verse 101:

"…Cause me to die a Muslim…"

In a Hadith recorded in Sahih Muslim, number 7232, the Holy Prophet Muhammad, peace and blessings be upon him, stated that individuals will be resurrected on Judgement Day in the same condition in which they passed away on Earth.

This implies that if a person dies in a state of goodness, they will be resurrected in goodness. Conversely, if they die in a state of evil, they will be raised in an evil manner.

A Muslim should not live in negligence by assuming that their faith in Islam guarantees a good death and subsequent resurrection on Judgement Day. If they continue in the disobedience of Allah, the Exalted, by misusing the blessings He has granted them and die in that state without genuine repentance, they will be raised in an evil manner. It does not require a scholar to ascertain the fate of such a person on Judgement Day.

From this Hadith, it can be inferred that the manner of one's death will reflect the state in which they have lived. This means that if they have lived in obedience to Allah, the Exalted, by sincerely adhering to His commands, avoiding His prohibitions, and facing destiny with patience in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, they will die in a good state and thus be resurrected in a good

state, which includes being raised among the righteous, as they have followed their example. This is also indicated in a Hadith found in Sahih Bukhari, number 3688.

Therefore, a Muslim should not tread the path to Hell by disobeying Allah, the Exalted, which entails misusing the blessings bestowed upon them by Him, while believing that they will somehow be resurrected in a good state and join the pious in Paradise. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions is in great danger of losing their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive necessary sustenance, like sunlight, will perish, so too can an individual's faith perish if it is not sustained by acts of obedience. This represents the most significant loss. In order to avoid this, one must support their verbal declaration of faith with actions. This will ensure they live and die as a muslim, and reap the benefits of their faith in both worlds through obtaining a balanced mental and physical state and

through correctly placing everything and everyone within their life. Chapter 12 Yusuf, verse 101:

"…Cause me to die a Muslim…"

One of the benefits one will be blessed with is good companionship. Chapter 4 An Nisa, verse 69:

"And whoever obeys Allāh and the Messenger - those will be with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions."

And chapter 12 Yusuf, verse 101:

"…and join me with the righteous."

In a Hadith recorded in Sunan Abu Dawud, number 4031, the Holy Prophet Muhammad, peace and blessings be upon him, stated that an individual who emulates a group is regarded as one of them.

All Muslims, regardless of the strength of their faith, aspire to be recognized among the righteous in the hereafter. However, this Hadith explicitly cautions that a Muslim will only be deemed righteous and join their ranks if they emulate the righteous. This emulation is a tangible action, not merely a verbal declaration. It is properly achieved by correctly using the blessings one has been granted as outlined in Islamic teachings. Chapter 29 Al Ankabut, verse 9:

"And those who believe and do righteous deeds - We will surely admit them among the righteous."

However, individuals who openly profess their love for the righteous yet do not emulate their virtues, instead adopting the traits of hypocrites and sinners, will be regarded and assessed as part of that group. This does not imply that they will forfeit their faith; rather, it indicates that they will be evaluated as disobedient Muslims. How can a disobedient Muslim be regarded as an obedient Muslim and ultimately join the ranks of the righteous? Such notions are merely wishful thinking that hold no significance in Islam. Chapter 40 Ghafir, verse 58:

"And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember."

Moreover, the Hadith quoted earlier emphasizes the significance of associating with virtuous individuals, as one's companions can exert both positive and negative influences. This counsel is found in a Hadith recorded in Sunan Abu Dawud, number 4833. Consequently, if an individual wishes to emulate the righteous, they ought to cultivate friendships with them in this life to ensure they can be united with them in the hereafter.

Ultimately, similar to the prior nations that professed love for their Holy Prophets, peace be upon them, yet failed to follow them in practice and how as a result, they will not unite with them in hereafter, Muslims who do not adhere to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, will also not be able to join him in the hereafter. Instead, individuals will be associated with those whom they have practically imitated during their earthly existence. In order to avoid this outcome and instead unite with the righteous in the hereafter one must therefore imitate them in this world by sincerely obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds through obtaining a balanced mental and physical state and through correctly place everything and everyone within their life and as a result, they will unite with the righteous in the hereafter. Chapter 12 Yusuf, verse 101:

“…Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

Chapter 12 – Yusuf, Verses 102-111 of 111

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟
أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ١٠٢

وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ١٠٣

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ١٠٤

وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ
عَنْهَا مُعْرِضُونَ ١٠٥

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ١٠٦

أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ
لَا يَشْعُرُونَ ١٠٧

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ
ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ١٠٨

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ
أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ
مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ١٠٩

حَتَّىٰٓ إِذَا ٱسۡتَيۡـَٔسَ ٱلرُّسُلُ وَظَنُّوٓاْ أَنَّهُمۡ قَدۡ كُذِبُواْ جَآءَهُمۡ
نَصۡرُنَا فَنُجِّيَ مَن نَّشَآءُۖ وَلَا يُرَدُّ بَأۡسُنَا عَنِ ٱلۡقَوۡمِ ٱلۡمُجۡرِمِينَ ١١٠

لَقَدۡ كَانَ فِي قَصَصِهِمۡ عِبۡرَةٞ لِّأُوْلِي ٱلۡأَلۡبَٰبِۗ مَا كَانَ حَدِيثٗا
يُفۡتَرَىٰ وَلَٰكِن تَصۡدِيقَ ٱلَّذِي بَيۡنَ يَدَيۡهِ وَتَفۡصِيلَ
كُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ١١١

“That is from the news of the unseen which We reveal to you. And you were not with them when they put together their plan while they conspired.

And most of the people, although you strive [for it], are not believers.

And you do not ask of them for it any payment. It is not except a reminder to the worlds.

And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.

And most of them believe not in Allah except while they associate others with Him.

Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of Allah or that the Hour will not come upon them suddenly while they do not perceive?

Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah ; and I am not of those who associate others with Him."

And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah ; then will you not reason?

[They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals.

There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe."

Discussion of Verses 102-111 of 111

After discussing some important elements from the story of the Holy Prophet Yusuf, peace be upon him, Allah, the Exalted, reminds the non-muslims of Mecca and the people of the book, the latter being familiar with the story of the Holy Prophet Yusuf, peace be upon him, that as the Holy Prophet Muhammad, peace and blessings be upon him, did not engage in studying the previous divine scriptures, something no one denied, it was not possible for him to know about the Holy Prophet Yusuf, peace be upon him, unless Allah, the Exalted, revealed it to him. Chapter 12 Yusuf, verse 102:

"That is from the news of the unseen which We reveal to you. And you were not with them when they put together their plan while they conspired."

Despite the evident truth recognized by both the non-Muslims of Mecca and the people of the Book, they continued to harm and oppose the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. This opposition stemmed from their unwillingness to abandon their fabricated way of life and moral code, which enabled them to satisfy their worldly desires through the misuse of the blessings bestowed upon them by Allah, the Exalted. Chapter 12 Yusuf, verse 103:

“And most of the people, although you strive [for it], are not believers.”

The scholars belonging to the people of the book distinctly recognized the veracity of Islam, as they were acquainted with the Holy Quran and its Author, Allah, the Exalted. Furthermore, they recognized the Holy Prophet Muhammad, peace and blessings be upon him, along with the Holy Quran, as both had been referenced in their sacred texts. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

The people of the book were envious of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, descended from the Holy Prophet Ismaeel, rather than from his brother, the Holy Prophet Ishaaq, peace be upon them, as they did. Since their entire faith was structured around the significance of lineage, which they believed conferred upon

them a sense of superiority over all of humanity, they found it impossible to accept and follow a Holy Prophet, peace and blessings be upon him, who belonged to a different lineage. This would inevitably undermine the superiority complex they had fabricated.

Furthermore, the non-Muslims of Mecca, being proficient in the Arabic language, recognized that the Holy Quran could not possibly be the words of a mere mortal. Having spent forty years in the company of the Holy Prophet Muhammad, peace and blessings be upon him, before his declaration of Prophethood, they were well aware that he was not a deceiver. Chapter 10 Yunus, verse 16:

“…for I had remained among you a lifetime before it. Then will you not reason?"

The leaders among the non-Muslims of Mecca found it difficult to accept and adhere to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, who, despite being an orphan of humble means, hailed from the most esteemed tribe. Their aspirations for power, dominance, and riches encouraged them to oppose Islam as they feared losing these things and as a result, they encouraged others to reject Islam too.

In general, when someone chooses a different path than their peers, it can evoke feelings of inadequacy in others regarding their own decisions, especially if those decisions favour personal desires over obedience to Allah, the Exalted. Consequently, this may result in criticism aimed at those who remain steadfast in their faith, often from family members.

Moreover, societal influences like social media, fashion trends, and cultural norms frequently apply pressure on individuals adhering to Islamic values. The promotion of Islam is often viewed as an obstacle to their ambitions for wealth and social standing. Sectors that Islam critiques typically resist the incorporation of Islamic principles and discourage Muslims from practicing their faith. This significantly contributes to the prevalent anti-Islamic sentiments observed across various platforms, including social media.

Furthermore, those who strive to adhere to Islamic teachings, which advocate for moderation in personal desires and the appropriate utilization of the blessings they have been granted, often encounter opposition and criticism from those who indulge in excess—acting on their impulses without restraint, as Islam makes them appear animalistic. These individuals frequently attempt to dissuade others from accepting Islam and discourage Muslims from practicing their faith, trying to lure them into a lifestyle governed by unrestrained desires. They often target specific elements of Islam, such as the dress code for women, in an effort to undermine its appeal. Nevertheless, perceptive individuals can easily see the superficial nature of these criticisms, which stem from a contempt for Islam's focus on self-discipline. For instance, while they may critique the Islamic dress code for women, they do not apply the same scrutiny to other significant professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code,

in contrast to their silence on other dress codes, underscores the fragility and lack of substance in their arguments. Ultimately, it is the core principles of Islam and the disciplined behavior of its adherents that incite these various attacks on Islam, leading them to criticize it in any manner they can. Chapter 12 Yusuf, verse 103:

“And most of the people, although you strive [for it], are not believers.”

Overall, it is an individual's duty to clearly communicate the difference between the right and wrong paths in life to those around them, while also encouraging them to follow the right path. However, they cannot force anyone to make that decision. People who do not understand this reality will repeatedly experience frustration and disappointment towards those who choose the wrong path, and this sense of sorrow could potentially escalate into depression if they fail to recognize that their role is not to pressure others into selecting the right path in life. Chapter 88 Al Ghashiyah, verses 21-22:

"So remind you are only a reminder. You are not over them a controller."

Only those who seek proper guidance will respond favorably. People who long for peace in both worlds, even if it means resisting their earthly temptations, realize that controlling one’s desires in this life is a small price to pay for attaining tranquility in both worlds. Moreover, these individuals

understand that fulfilling every worldly wish does not lead to true inner peace. This is clearly illustrated when observing the lives of the rich and famous.

The Holy Prophet Muhammad, like all other Holy Prophets, peace be upon them, clearly communicated to his people that since he was not asking for any payment for delivering the divine code of conduct he was sent with, they had no legitimate reason to refuse it. Chapter 12 Yusuf, verse 104:

"And you do not ask of them for it any payment…"

In contrast to all other lifestyles, Islam has consistently focused on giving rather than taking from individuals, such as their wealth. Its primary goal is to offer the most significant worldly gift: peace of mind. This peace is attained when individuals wisely utilize the blessings they have received, like their wealth, in accordance with divine guidance. By doing so, they ensure a balanced mental and physical state, properly aligning all aspects of their lives while preparing for their accountability on the Day of Judgement. As a result, this behavior fosters tranquility in both this life and the next. Chapter 12 Yusuf, verse 104:

"…It is not except a reminder to the worlds."

No matter how advanced a society becomes, and regardless of the knowledge they gain in various fields, including both mental and physical aspects of humanity, it is impossible for them to create a code of conduct that is completely in harmony with human nature and considers all situations, conditions, and scenarios that individuals or societies may face during their time on Earth. This task is inherently unfeasible, as humanity continues to discover new information about specific elements of human existence, such as the roles of different areas of the human brain, let alone gathering enough understanding to develop a flawless code of conduct that promotes peace and justice on both personal and societal levels. Only Allah, the Exalted, has the ability to achieve this, for He is the Creator of everything, and His knowledge is infinite, covering all of the past, present, and future. Therefore, He alone is in the right position to offer humanity a code of conduct, a standard that clearly distinguishes between good and evil, beneficial and harmful, and helps achieve peace of mind in a life filled with stress and difficulties. Historical records clearly show that when this divine code of conduct was properly applied in people's lives, it led to the spread of tranquility, justice, and peace within society. As a result, individuals should accept the divine code of conduct given to them, recognizing it as the most beneficial for their well-being, even if some aspects may clash with their personal wishes. They ought to behave like a wise patient who understands and follows their doctor's advice, realizing that it is ultimately for their own good, even if it involves unpleasant treatments and a strict diet. Chapter 12 Yusuf, verse 104:

“…It is not except a reminder to the worlds.”

Islamic teachings is a reminder to all people as it is been crafted to compliment the nature on which humans were created. Any code of conduct which contradicts human nature will always be unfamiliar and therefore lead to an mental and physical imbalance when people try to implement it. But as Islamic teachings have been designed for the nature of humans, it is familiar and will always lead to a balanced mental and physical state. This familiarity is often experienced the most by those who accept Islam after following a different religion, as every Islamic teaching feels familiar to them despite never having studied it before, as it has been designed for the nature of humans, unlike all other religions and ways of life. But one will not appreciate this reality until they approach Islamic teachings with an unbiased and open mind. Chapter 12 Yusuf, verse 104:

"…It is not except a reminder to the worlds."

In general, the expressions found in the Holy Quran are unmatched, and its meanings are conveyed clearly. Its words and verses are highly eloquent, surpassing any other book. It is devoid of contradictions, which are present in all other religious texts and teachings. The Holy Quran provides a detailed account of the histories of past nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was not formally educated in history. It instructs on every good deed and prohibits every evil act, impacting both individuals and society as a whole, ensuring that justice, security, and peace prevail in every home and community. The Holy Quran refrains from exaggeration, falsehood, or deceit, unlike poetry, tales, and fables. Every verse is beneficial and can be practically applied to daily life. Even when the same narrative is repeated, the Holy Quran emphasizes different significant lessons. Unlike other texts, the Holy Quran remains engaging even upon repeated study. It offers promises and

warnings, supported by undeniable and clear evidence. When addressing abstract concepts, such as the importance of patience, the Holy Quran always provides straightforward and practical methods for implementation in life. It motivates individuals to fulfill their purpose of creation, which is to sincerely obey Allah, the Exalted, by correctly utilizing the blessings He has granted them as outlined in Islamic teachings, thus achieving peace of mind and success in both this world and the next, through maintaining a balanced mental and physical state and appropriately positioning everyone and everything in their lives while adequately preparing for their accountability on the Day of Judgement. It clearly shows the straightforward path that is attractive to those seeking peace of mind and true success in both this life and the next. Since it speaks to the fundamental nature of humans, it offers timeless guidance that is advantageous for every individual, community, and era. When properly understood and applied, it serves as a remedy for all emotional, financial, and physical challenges. It holds the key to resolving any issue that a person or society may encounter. A look at history reveals how societies that have correctly embraced the teachings of the Holy Quran have thrived due to its comprehensive and enduring wisdom. Despite the passage of centuries, not a single letter of the Holy Quran has been altered, as Allah, the Exalted, has vowed to safeguard it. No other text in history has this remarkable characteristic. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, addressed the fundamental issues present in a community and outlined the effective solutions for each. By resolving these core issues, the numerous secondary problems that arise from them will

also be resolved. This is how the Holy Quran covers everything necessary for individuals and society to thrive in both this world and the next. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This is the most remarkable eternal miracle that Allah, the Exalted, granted to His last Holy Prophet Muhammad, peace and blessings be upon him. However, only those who pursue and act upon the truth will gain from it, while those who follow their desires and selectively choose from it will ultimately face loss in both worlds. Chapter 17 Al Isra, verse 82:

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."

Additionally, in contrast to numerous other faiths and lifestyles, Islam serves as both a religion and a way of life for everyone, without exception. Chapter 12 Yusuf, verse 104:

"…It is not except a reminder to the worlds."

This highlights the significance of equality in Islam. Islam evaluates individuals based on one key factor: their genuine obedience to Allah, the Exalted. This means utilizing the blessings they have received in manners that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other criteria for assessing people's status, including gender, ethnicity, and social class, hold no significance and should be disregarded by Muslims; otherwise, they lead to racism and division within the community. It is crucial to understand that since a person's intentions are concealed from others, they cannot determine who is superior based on external behaviors. Therefore, they must avoid asserting claims about the status of others or themselves, as only Allah, the Exalted, is aware of the intentions, words, and actions of everyone. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

After mentioning the signs of His Oneness Allah, the Exalted, has placed within Islamic teachings, He then indicates the countless signs He has placed within the Heavens and the Earth which clearly indicate His Oneness and the inevitability of the Day of Judgement. Chapter 12 Yusuf, verse 105:

“And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.”

Observing the formation of the Heavens and the Earth, along with the numerous perfectly balanced systems, reveals that there is only One who has created and maintains the universe. For instance, the ideal distance between the Sun and the Earth is a clear indication, as life would not be sustainable if the Sun were even slightly closer or farther away. Likewise, the Earth has been designed to provide a balanced and pure atmosphere that enables life to flourish. Chapter 2 Al Baqarah, verse 164:

“…*and the alternation of the night and the day…”*

The timing of days and nights, along with their varying lengths throughout the year, enables individuals to gain the most benefit from them. If days were extended, people would feel fatigued from the prolonged hours. Conversely, if nights were longer, there would not be sufficient time for individuals to earn a living or pursue other valuable activities, like acquiring

knowledge. On the other hand, if nights were shorter, people might not get enough rest to maintain optimal health. Alterations in the duration of days and nights would also impact crops, negatively affecting the sustenance available for both people and animals. The harmonious operation of days, nights, and other balanced systems in the universe clearly reflects the Oneness of Allah, the Exalted, as the existence of multiple gods would lead to conflicting desires and chaos in the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

When observing the impeccably balanced water cycle, it unmistakably points to a Creator. Water evaporates from the sea, ascends, and then condenses to form acidic rain that falls on the mountains. These mountains neutralize the acidic rain, making it usable for both people and animals. Any alteration to this flawlessly balanced system would result in catastrophe for all life on Earth. The salt in the sea prevents the decomposition of dead creatures from polluting the ocean. If the ocean

were to become contaminated, sea life would cease to exist, and the resulting impurities would also affect terrestrial life. The water in the oceans and seas is structured in such a way that it supports thriving sea life while allowing heavy ships to navigate its surface. If the water's composition were even slightly altered, it would create an imbalance, enabling either sea life to flourish or ships to sail, but not both simultaneously. Even today, maritime transport remains the most prevalent method for moving goods globally. Thus, this perfect balance is crucial for sustaining life on Earth.

Evolution represents a type of mutation, which is inherently flawed. However, upon examining the myriad species, one can see that they have been created in a perfectly balanced manner, allowing them to flourish in their respective environments. Take the camel, for instance; it has been engineered to endure extreme temperatures and can go extended periods without drinking water. They are ideally suited for life in the desert. Chapter 88 Al Ghashiyah, verse 17:

"Then do they not look at the camels - how they are created?"

The goat is crafted so perfectly that any impurities in its body are completely filtered out from the milk it produces. If the two were to mix, the milk would become undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species is assigned a particular lifespan that stops one from dominating the others. For instance, flies live only 3-4 weeks and can lay as many as 500 eggs. If they lived longer, their numbers would skyrocket, overpowering all other species in the ecosystem. In contrast, other animals with much longer lifespans tend to produce only a limited number of offspring. This also helps keep their populations in check. Such balance cannot be mere coincidence, nor can evolution fully account for it. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds play a crucial role in wind pollination, enabling crops, plants, and trees to reproduce. In ancient times, wind was vital for sea travel, which remains the primary method for transporting goods globally. Winds are necessary to carry rainclouds to designated areas, providing essential water for life, which cannot exist without it. A well-balanced wind system is evident on Earth; an absence of winds would result in chaos for life, while excessive winds also create disorder. Likewise, rain is also carefully balanced; insufficient rain causes droughts and famine, whereas excessive rain leads to severe flooding. Chapter 23 Al Mu’minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

Anyone who contemplates these perfectly balanced systems and more within the universe cannot reasonably refute the existence of a singular Creator who holds dominion over everything.

In addition, denying that humans can be resurrected on the Day of Judgement is an strange assertion, especially considering the numerous instances of resurrection that happen over the days, months, and year. For instance, Allah, the Exalted, utilizes rain to revive a lifeless barren land and enables a dead seed to come to life, providing sustenance for creation. In the same way, Allah, the Exalted, has the power to and will revive the human, likened to a dead seed buried in the Earth, just as the seed sprouts to life. The changing seasons vividly illustrate resurrection. For example, in winter, tree leaves die and fall, making the tree seem lifeless. However, in other seasons, the leaves regrow, and the tree appears vibrant and full of life. The process of resurrection is also ongoing within one’s body. Cells, such as skin cells, are continually dying and being regenerated. Additionally, the sleep-wake cycle of all living beings serves as another example of resurrection. Sleep is akin to death, as the sleeper's senses are temporarily suspended. Allah, the Exalted, then restores a person's soul if they are meant to continue living, thus reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Furthermore, the Day of Judgement is an event that is destined to happen. Observing the universe reveals numerous instances of balance, some of which have been discussed earlier. However, one significant aspect of this world is evidently unbalanced: the actions of humanity. It is common to see oppressive and tyrannical individuals who evade punishment in this life. In contrast, countless individuals suffer oppression and other hardships yet do not receive their full reward for their endurance. Many Muslims who faithfully obey Allah, the Exalted, often encounter numerous challenges in this world and receive only a small portion of their reward, while those who openly defy Allah, the Exalted, enjoy worldly luxuries. Just as Allah, the Exalted, has established balance in all His creations, the rewards and punishments for actions should also be balanced. However, this is clearly not the case in this world, which is why it must take place at another time, specifically, the Day of Judgement.

Allah, the Exalted, has the power to fully reward and punish in this world. However, one reason He does not completely punish here is to provide individuals with numerous chances to genuinely repent and amend their actions. He also refrains from fully rewarding Muslims in this life because this world is not Paradise. Moreover, faith in the unseen, particularly the complete reward awaiting Muslims in the afterlife, is a crucial element of belief. In fact, this belief in the unseen is what distinguishes faith. If one could only believe in what is tangible through the five senses, like receiving full rewards in this world, it would lose its significance.

In addition, fearing complete punishment while hoping for full rewards in the hereafter motivates individuals to avoid sins and engage in righteous actions.

For the Day of Recompense to begin, this material world must come to an end. This is because punishment and reward can only be administered once everyone's actions have ceased. Thus, the Day of Recompense cannot occur until people's actions are concluded, indicating that the material world will eventually come to an end.

Reflecting on this topic will strengthen one's faith in Allah, the Exalted, and the Day of Judgement, encouraging them to prepare by utilizing the blessings they have received in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, to attain peace of mind and success in both worlds through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 45 Al Jathiyah, verse 22:

"For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged."

But as acknowledging and responding to the countless signs within the Heavens and the Earth which indicate the Oneness of Allah, the Exalted, and the inevitability of the Day of Judgement requires one to obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings, many people will ignore these signs as this contradicts their worldly desires. Chapter 12 Yusuf, verse 105:

"And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away."

As a result, they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. In this world, their mindset will hinder them from attaining a harmonious mental and physical condition, leading them to misplace everything and everyone in their lives. Consequently, aspects of their life, including family, friends, career, and wealth, will turn into sources of stress. If they continue to defy Allah, the Exalted, they will wrongly attribute their stress to the wrong people and things in their lives, like their spouse. By excluding these positive influences from their lives, they will only exacerbate their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome becomes evident when observing those who consistently misuse the blessings they have received, such as the wealthy and famous, despite their apparent enjoyment of worldly pleasures. And as their attitude prevented them from preparing for their accountability on Judgement Day, their stress and punishment in the hereafter will be far worse. Chapter 12 Yusuf, verse 105:

“And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.”

Furthermore, this verse acts as a powerful reminder for people to avoid a self-centered attitude, focusing only on their own lives and situations. Those who embrace this viewpoint risk missing out on important lessons from historical events, their personal experiences, and the challenges faced by others. Learning from these elements is one of the best ways to enhance one's behavior and avoid repeating past errors, ultimately fostering inner peace. For example, watching wealthy and famous individuals squander the gifts they have received, only to be weighed down by anxiety, mental health struggles, substance abuse, and even suicidal thoughts—despite brief moments of happiness and luxury—offers a vital lesson. It teaches onlookers to refrain from misusing their own blessings, reinforcing the notion that genuine peace does not arise from material wealth or fulfilling every earthly desire. Likewise, seeing someone in poor health should inspire gratitude for one's own good health and promote its proper use before it is taken away. Therefore, Islam continually encourages Muslims to remain alert and conscious, rather than becoming so absorbed in their personal matters that they neglect the broader world around them.

As obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings often contradicts the worldly desires of people, the weaker one’s faith in Allah, the Exalted, the more they will disobey Him by misusing the blessings He has granted them, which is a minor form of polytheism. Chapter 12 Yusuf, verse 106:

“And most of them believe not in Allah except while they associate others with Him.”

It is crucial to keep in mind that false gods, such as idols, are not the sole entities that someone may worship apart from Allah, the Exalted. In truth, anything that a person obeys in defiance of Allah, the Exalted—such as social media, fashion, culture, and individuals—symbolizes what they truly worship. Chapter 9 At Tawbah, verse 31:

“They have taken their scholars and monks as lords besides Allah…”

The scholars and monks from the people of the book were not physically worshipped; instead, they were obeyed in acts of defiance against Allah, the Exalted, and this obedience was regarded as a form of worship. This concept of Islam was similarly referenced concerning the Devil. Chapter 36 Yaseen, verse 60:

“Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy.”

The vast majority of individuals have not participated in the worship of the Devil; nonetheless, they have been accused of such due to their obedience of him in the disobedience of Allah, the Exalted.

Therefore, it is crucial to avoid obeying other entities in opposition to Allah, the Exalted, as this would equate to worshipping those entities. If a person renounces their loyalty to Allah, the Exalted, they will inevitably become subservient to other influences, such as people, social media, fashion, culture, and their employers. Attempting to balance multiple and unjust masters only leads to stress, as it is unrealistic to satisfy them all due to their unpredictable nature. Just like an employee with several supervisors struggles to meet everyone's expectations, those who turn away from the servitude of Allah, the Exalted, will become burdened by numerous masters, ultimately sacrificing their peace of mind. Over time, these individuals may experience sadness, isolation, depression, and even suicidal thoughts, as their attempts to please their worldly masters fail to bring the satisfaction they seek. This fundamental truth is evident to everyone, regardless of their educational background. Moreover, worshipping other entities by obeying them in the disobedience of Allah, the Exalted, will not offer any benefit in the hereafter, as these entities will not support them in their time of need. To avoid this outcome, one must forsake the obedience of all things that lead to the disobedience of Allah, the Exalted, and instead obey Him by properly utilizing the blessings they have been granted as outlined in Islamic teachings.

Chapter 12 Yusuf, verse 106:

“And most of them believe not in Allah except while they associate others with Him.”

A major cause of this is when a muslim blindly follows the majority opinion and behaviour of the people within their society believing it leads to peace of mind. One should therefore refrain from following others blindly, as the behavior of the majority in society frequently leads to the disobedience of Allah, the Exalted. When one sees that most of society disregards Islamic teachings, they might assume that the majority's actions are correct and consequently follow them without any thought or consideration. In reality, the majority view is not always accurate. History has clearly demonstrated how the prevailing opinion or belief was later proven wrong with new evidence and understanding, such as the incorrect belief that the Earth was flat. It is crucial to avoid acting like sheep by thoughtlessly conforming to the majority view, as this often leads to poor decisions in both worldly and religious matters. Chapter 6 Al An’am, verse 116:

“And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but guessing.”

Instead, people should use the reasoning and intellect given to them to assess each situation based on knowledge and evidence, enabling them to make informed choices, even if these choices differ from the common views of the majority. In fact, Islam strongly condemns the practice of blindly following others for this reason and thus urges Muslims to learn and apply Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Chapter 12 Yusuf, verse 106:

“And most of them believe not in Allah except while they associate others with Him.”

In order to remain steadfast on the obedience of Allah, the Exalted, one must adopt strong faith. Having strong faith is essential as it helps individuals stay committed to obeying Allah, the Exalted, in all circumstances, whether in times of ease or hardship. Strong faith is cultivated by learning and implementing the clear proofs and evidence found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings illustrate that sincere obedience to Allah, the Exalted, brings peace of mind in both this world and the hereafter. Conversely, those who remain unaware of Islamic teachings tend to have weak faith. Such individuals may easily disregard the commands of Allah, the Exalted, whenever their personal desires conflict with them, as they do not recognize that forsaking their desires in favor of obeying Allah, the Exalted, leads to tranquility in both worlds. Thus, it is crucial to develop a strong conviction in faith through the pursuit of knowledge and the application of Islamic principles, ensuring steadfastness in obedience to Allah, the Exalted, at all times. This includes utilizing the

blessings one has been given in accordance with Islamic guidance, which will ultimately lead to achieving peace of mind in both worlds through fostering a balanced mental and physical state, and appropriately prioritizing everyone and everything in their life.

But if one fails to adopt strong faith then they will inevitably misuse the blessings they have been granted, especially when Islamic teachings contradict their worldly desires. Chapter 12 Yusuf, verse 107:

"Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of Allah…"

A person who misuses the blessings they have been granted should not be fooled into believing that just because they have not faced punishment yet, or have not recognized any consequences, they will completely avoid punishment. In this life, their mindset will prevent them from achieving a balanced mental and physical state, causing them to misplace everything and everyone around them. As a result, elements of their life, such as family, friends, career, and wealth, will become sources of stress. If they persist in disobeying Allah, the Exalted, they will end up blaming the wrong people and things in their lives. By distancing themselves from these good individuals, they will only worsen their mental health issues, potentially leading to depression, substance abuse, and even suicidal thoughts. This outcome is clear when observing those who continue to misuse their blessings, like the wealthy and famous, despite their visible enjoyment of worldly luxuries. And since their behavior has hindered them from preparing for their accountability on the Day of Judgement, they will

confront it unprepared and consequently suffer in the hereafter as well. Chapter 12 Yusuf, verse 107:

“…or that the Hour will not come upon them suddenly while they do not perceive?”

In order to avoid this outcome one must support their verbal declaration of faith in Allah, the Exalted, by practically following the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 12 Yusuf, verse 108:

“Say, "This is my way;…"”

And chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

One should strive to model their character on the blessed character of the Holy Prophet Muhammad, peace and blessings be upon him, thereby embracing positive traits like patience, gratitude, and generosity while letting go of negative traits such as envy, pride, and greed. This approach will lead to inner peace, as cultivating positive characteristics leads to peace of mind. In addition, by learning from and embodying the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, individuals can accurately represent him to the world. Those who neglect this responsibility risk misrepresenting him, which may deter both non-Muslims and fellow Muslims from engaging with Islamic teachings. Such misrepresentation can also lead to the criticism of the Holy Prophet Muhammad, peace and blessings be upon him, due to the negative actions of some Muslims. Every Muslim is accountable for this, as it is their duty to represent Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, correctly to the outside world.

Furthermore, just as previous nations that professed love for their Holy Prophets, peace be upon them, will not be united with them in the hereafter due to their failure to follow them in practice, Muslims who do not actively follow the Holy Prophet Muhammad, peace and blessings be upon him, will also not join him in the hereafter. Instead, individuals will be with those they chose to emulate in this life. This principle is highlighted in a Hadith found in Sunan Abu Dawud, number 4031.

In order to appreciate the importance of following the Holy Prophet Muhammad, peace and blessings be upon him, practically one must appreciate that his code of conduct, which leads to peace of mind in both worlds, is rooted in clear evidence and knowledge, unlike all other ways of life. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allah with insight…””

Regardless of how advanced a society may become, and despite the knowledge they acquire across various domains, both mental and physical, it remains impossible to establish a code of conduct that fully aligns with human nature and accounts for every situation, condition, and scenario that individuals or societies might encounter during their existence on Earth. This endeavor is fundamentally unattainable, as humanity perpetually uncovers new insights into specific aspects of human life, such as the functions of different regions of the human brain, let alone amassing sufficient understanding to formulate a perfect code of conduct that fosters peace and justice on both personal and societal levels. Only Allah, the Exalted, possesses the capability to accomplish this, for He is the Creator of all things, and His knowledge is boundless, encompassing all of the past, present, and future. Thus, He alone is suitably positioned to provide humanity with a code of conduct, a standard that distinctly differentiates between good and evil, beneficial and harmful, and aids in attaining peace of mind in a life. Chapter 12 Yusuf, verse 108:

“…And exalted is Allah…”

Historical evidence clearly indicates that when this divine code of conduct was effectively implemented in people's lives, it resulted in the flourishing of tranquility, justice, and peace within society. Consequently, individuals

should embrace the divine code of conduct bestowed upon them, acknowledging it as the most advantageous for their well-being, even if certain elements may conflict with their personal desires. They should act like a wise patient who comprehends and adheres to their doctor's guidance, understanding that it is ultimately for their own benefit, even if it entails unpleasant treatments and a strict diet. While it is true that many patients may not grasp the scientific principles behind their prescribed medications and often place blind trust in their doctors, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam. This reflection allows them to recognize the beneficial impacts these teachings can have on their lives. Rather than demanding blind faith, He desires that people acknowledge the veracity of Islam through its evident proofs. However, this understanding necessitates an open and impartial mindset when engaging with the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…"”

The one who appreciates and acknowledges how implementing Islamic teachings leads to peace of mind in both worlds will sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. Chapter 12 Yusuf, verse 108:

“…And exalted is Allah…”

They will avoid all man-made codes of conduct which due to their limitations in knowledge, foresight and biases, only cause one to disobey Allah, the Exalted, by misusing the blessings they have been granted. Therefore, they only lead to an imbalance in one's mental and physical state and causes them to misplace everything and everyone within their life. Chapter 12 Yusuf, verse 108:

"…and I am not of those who associate others with Him."

This will ensure they remain steadfast on obeying Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life while sufficiently readying themselves for their accountability on the Day of Judgement. Consequently, this conduct will result in tranquility in both worlds.

Allah, the Exalted, then reminds mankind that Islam is not a new religion as He has provided mankind, throughout history, with the perfect code of conduct to live by so that they could achieve peace of mind in both worlds on an individual and societal level. Chapter 12 Yusuf, verse 109:

"And We sent not before you [as messengers] except men to whom We revealed from among the people of cities…"

Through divine revelation and Holy Prophets, peace be upon them, Allah, the Exalted, has bestowed upon humanity both wisdom and a system of laws that is just and equitable. This legal framework serves as the guiding principles by which individuals must conduct their lives, ensuring they utilize the blessings bestowed upon them appropriately. Such adherence will facilitate the attainment of inner peace and the fulfillment of the rights owed to Allah, the Exalted, as well as to fellow human beings. Consequently, this legal system is instrumental in fostering peace and justice within the community. Wisdom plays a crucial role, as it instructs individuals on the proper application of their knowledge, including the law, thereby enabling benefits for themselves and others in both this world and the hereafter. The coexistence of law and wisdom is essential for the establishment of a just and tranquil society. Without wisdom, the law is susceptible to misinterpretation, as individuals may exploit loopholes to harm others. Conversely, wisdom devoid of legal guidance may lead individuals to formulate a personal code of conduct based solely on their subjective understanding of good and bad. As previously mentioned, all human-created codes of conduct will not lead to peace of mind, given the inherent limitations of knowledge, experience, foresight, and the presence of biases, whether deliberate or inadvertent. Thus, the absence of law in the presence of wisdom will also hinder the achievement of inner peace and obstruct the promotion of justice and harmony within society, as individuals will neglect to uphold the rights of others.

One only needs to observe history in order to appreciate the difference between those societies which established divine guidance correctly and how as a result, they caused the spread of peace and justice within society and those societies which ignored and intentionally misinterpreted divine

guidance and how it caused the spread of injustice and corruption within their society. Chapter 12 Yusuf, verse 109:

“…So have they not traveled through the earth and observed how was the end of those before them?...”

Generally speaking, this verse serves as a significant reminder for individuals to steer clear of a self-absorbed mindset, concentrating solely on their own lives and circumstances. Those who adopt this perspective risk overlooking crucial lessons derived from historical occurrences, their own experiences, and the adversities encountered by others. Gaining insights from these aspects is among the most effective methods to improve one's conduct and prevent the recurrence of past mistakes, ultimately nurturing inner tranquility. For instance, observing affluent and renowned figures misuse the blessings they have been granted, only to be burdened by anxiety, mental health issues, substance dependency, and even suicidal ideation—despite fleeting instances of joy and opulence—provides an essential lesson. It instructs observers to avoid the misuse of the blessings they have been granted, reinforcing the idea that true peace does not stem from material riches or the satisfaction of every worldly craving. Similarly, witnessing an individual in poor health should evoke appreciation for one's own well-being and encourage its proper utilization before it is lost. Consequently, Islam consistently urges Muslims to stay vigilant and aware, rather than becoming so engrossed in their personal affairs that they overlook the larger world surrounding them.

Allah, the Exalted, then encourages people not to allow their worldly desires to prevent them from implementing divine guidance so that they achieve peace of mind through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life and so that they can cause the spread of justice and peace within society, through fulfilling the rights of people. Chapter 12 Yusuf, verse 109:

"…And the home of the Hereafter is best for those who fear Allah; then will you not reason?"

But those who fail to control their worldly desires will inevitably ignore this reality and as a result they will persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. Consequently, they will end up with an unbalanced mental and physical condition, misplacing everything and everyone in their lives, and will not be ready to face their accountability on the Day of Judgement. This will result in stress, problems, and challenges in both worlds, even if they experience some material comforts. Chapter 12 Yusuf, verse 109:

"…And the home of the Hereafter is best for those who fear Allah; then will you not reason?"

History clearly shows that those who understood this truth and therefore remained firm on obeying Allah, the Exalted, by correctly using the

blessings He had granted them as outlined in divine teachings, were granted peace of mind and success in both worlds. Chapter 12 Yusuf, verse 110:

“[They continued] until, when the messengers despaired [of their people] and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved…”

And chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is crucial to recognize that this divine support does not correspond with personal desires. Rather, it consistently reflects the infinite knowledge and wisdom of Allah, the Exalted. As a result, this divine aid appears at the most favourable moments for individuals and in ways that are most advantageous for them, even if this may not be immediately obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One should thus remain unwavering in their obedience to Allah, the Exalted, at all times, recognizing that they will attain peace of mind and success in both worlds, irrespective of whether this is evident to them or not. The person who adopts this mindset will effectively make use of the blessings granted to them, as outlined in Islamic teachings. This will ensure that they achieve a harmonious state of mind and body and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. As a result, this behaviour will lead to tranquillity in both worlds.

But those who fail to remain firm on obeying Allah, the Exalted, and instead pursue their worldly desires thereby misusing the blessings they have been granted, have always, throughout history, found nothing but stress, trouble and difficulties, as their behaviour caused them to obtain an unbalanced mental and physical state and caused them to misplace everything and everyone within their life. In addition, as their behaviour prevented them from fulfilling the rights of people, they caused the spread of corruption and injustice within the society. As a result, they were punished in this world and in the hereafter, as they failed to prepare for their accountability on Judgement Day. Chapter 12 Yusuf, verse 110:

"…And Our punishment cannot be repelled from the people who are criminals."

Allah, the Exalted, reminds people to observe history so that they can appreciate the difference between obeying Him and how it leads to peace of mind on an individual and societal level and disobeying Him and how it leads to mental health issues and the spread of corruption and injustice within society. Chapter 12 Yusuf, verse 111:

"There was certainly in their stories a lesson for those of understanding…"

In general, it is crucial for a Muslim to be attentive in their everyday life and to refrain from becoming overly preoccupied with their own worldly concerns, as this may lead to a state of neglect regarding the events occurring around them and those that have transpired. This quality is significant, as it serves as an effective means to fortify one's faith, which subsequently aids in maintaining obedience to Allah, the Exalted, at all times. This entails utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, when one encounters a sick individual, they should not only assist them with whatever resources they have, even if it is merely a prayer on their behalf, but they should also contemplate their own health and recognize that they too will eventually experience a decline in their well-being, whether through illness, aging, or death. This realization should motivate them to express gratitude for their good health and to demonstrate this through their actions by correctly using their well-being in both worldly and religious pursuits that are pleasing to Allah, the Exalted.

When witnessing the death of a wealthy individual, they should not only feel sorrow for the deceased and their family but also acknowledge that one day, the timing of which is unknown to them, they too will face death. They should comprehend that just as the affluent person was forsaken by their wealth, status, and family at their grave, they too will be left to confront their grave with only their deeds, whether good or bad. This understanding will prompt them to prepare for their grave and the afterlife by correctly using the blessings they have been granted as outlined in Islamic teachings.

Individuals who conduct themselves in this manner will enhance their faith on a daily basis, whereas those who are excessively self-absorbed in their worldly existence will remain oblivious, hindering their ability to improve their conduct towards Allah, the Exalted, and His creation. Chapter 12 Yusuf, verse 111:

"There was certainly in their stories a lesson for those of understanding…"

As this chapter of the Holy Quran discussed the Holy Prophet Yusuf, peace be upon him, who was very well known to the people of the book, even though the Holy Prophet Muhammad, peace and blessings be upon him, had no access to or education in the former divine scriptures, it was a clear proof of the divine origins of the Holy Quran. Chapter 12 Yusuf, verse 111:

"…Never was it [i.e. the Quran] a narration invented, but a confirmation of what was before it…"

In fact, the Holy Quran, confirms the unedited teachings of the previous divine scriptures and corrects the edited teachings thereby establishing the truth for all people so that through it they can obtain the guidance they need to obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and through correctly placing everything and everyone within their life. Chapter 12 Yusuf, verse 111:

"…and a detailed explanation of all things and guidance and mercy for a people who believe."

The Holy Quran explained all the things people need to overcome the difficulties they could face in this world and how to correctly use the blessings they have been granted so that they achieve peace of mind in both worlds. It does not discuss issues beyond this as this is not required to achieve right guidance and peace of mind in this world or in the next. Chapter 12 Yusuf, verse 111:

"…and a detailed explanation of all things and guidance and mercy for a people who believe."

In addition, this verse makes it clear that only a believer will understand and implement divine teachings thereby achieving right guidance, mercy and peace of mind in both worlds. One must therefore appreciate the difference between a muslim and a believer so that they can obtain guidance and peace in both worlds. Muslims accept and act on Islamic principles not out of a comprehensive understanding of Islamic teachings, but rather due to familial influences, particularly from their parents. Chapter 49 Al Hujurat, verse 14:

“The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts…”

Due to their lack of understanding of Islamic teachings, they exhibit a fragile faith. This fragile faith often leads them to disobey Allah, the Exalted, by misappropriating the blessings they have received, particularly when their desires conflict with Islamic principles, even if they perform the fundamental obligatory duties. As a result, they will not obtain right guidance, mercy and peace in both worlds. In contrast, a true believer embraces Islam through knowledge gained from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, thereby achieving a robust faith. Chapter 49 Al Hujurat, verse 15:

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.”

Due to their profound faith, they will steadfastly adhere to the obedience of Allah, the Exalted, during both times of ease, by exhibiting gratitude, and in times of hardship, by demonstrating patience. To show gratitude in one's intentions means to act solely for the pleasure of Allah, the Exalted. Expressing gratitude in one's speech involves either speaking good things or remaining silent. Furthermore, conveying gratitude through actions signifies utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as delineated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This results in additional blessings, tranquility, and success in both this life and the hereafter by nurturing a balanced mental and physical state and by appropriately aligning all aspects and individuals in one's life. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

Moreover, patience entails abstaining from complaining through both speech and behaviour, while remaining resolute in obeying Allah, the Exalted. It necessitates a conviction that He consistently chooses what is most beneficial for them, even when the rationale is not readily apparent. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Consequently, those who consistently act correctly in every circumstance will receive the unwavering support and mercy of Allah, the Exalted. This, in turn, fosters peace in both worlds by achieving a balanced mental and physical state and by properly positioning all aspects and individuals in their lives. This guidance is cited in a Hadith located in Sahih Muslim, number 7500. Chapter 12 Yusuf, verse 111:

"…Never was it [i.e. the Qur'an] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe."

Overall, the expressions found in the Holy Quran are unparalleled, and its meanings are communicated with clarity. Its words and verses exhibit a level of eloquence that surpasses any other book. Unlike other religious texts and teachings, it is free from contradictions. The Holy Quran offers a comprehensive account of the histories of previous nations, even though the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It guides individuals on every good action and forbids every evil deed, influencing both individuals and society at large, ensuring that justice, security, and peace are established in every household and community. The Holy Quran avoids exaggeration, falsehood, or deceit, setting it apart from poetry, stories, and fables. Each

verse is valuable and can be applied practically in daily life. Even when similar narratives are reiterated, the Holy Quran highlights different important lessons. In contrast to other texts, the Holy Quran remains captivating even with repeated readings. It presents promises and warnings, backed by undeniable and clear evidence. When discussing abstract ideas, such as the significance of patience, the Holy Quran consistently offers clear and practical methods for applying these concepts in life. It inspires individuals to fulfill their purpose of creation, which is to sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them, thereby attaining peace of mind and success in both this world and the hereafter, through maintaining a balanced mental and physical state and appropriately positioning everyone and everything in their lives while adequately preparing for their accountability on the Day of Judgement. It clearly illustrates the straight path that appeals to those in search of peace of mind and genuine success in both this life and the afterlife. Since it addresses the nature of humans, it provides timeless advice that benefits every person, community, and generation. When understood and applied correctly, it acts as a solution for all emotional, financial, and physical difficulties. It contains the answer to any problem that individuals or societies may face. A glance at history shows how communities that have accurately embraced the teachings of the Holy Quran have flourished, thanks to its all-encompassing and lasting wisdom. Despite the passage of time, not a single letter of the Holy Quran has been changed, as Allah, the Exalted, has promised to protect it. No other text throughout history possesses this extraordinary quality. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, addressed the core challenges faced by a community and provided effective solutions for each one. By tackling these core issues, the many secondary problems that stem from them will also be addressed. This is how the Holy Quran encompasses all that is needed for both individuals and society to flourish in this life and the hereafter. Chapter 12 Yusuf, verse 111:

“…Never was it [i.e. the Qur'an] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”

This is the most extraordinary and everlasting miracle that Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. Yet, it is only those who seek and embrace the truth who will truly benefit from it, whereas those who chase their desires and pick and choose from it will inevitably encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

In conclusion, individuals must embrace and act upon Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should emulate a wise patient who follows their doctor's

medical advice, understanding that it is in their best interest, despite the bitter medicines and strict dietary restrictions they may face. Just as this wise patient can attain good mental and physical health, so too can a person who accepts and implements Islamic teachings. This is because Allah, the Exalted, is the only One with the knowledge necessary to help a person achieve a balanced mental and physical state, and to properly position everything and everyone in their life. The understanding of human mental and physical conditions that society possesses will never suffice to reach this goal, regardless of the extensive research conducted, as it cannot address every challenge a person may encounter in life. Their guidance cannot prevent all forms of mental and physical stress, nor can it help one to accurately arrange everything and everyone in their life, due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this comprehensive knowledge, which He has bestowed upon humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when observing those who utilize the blessings they have been given in accordance with Islamic teachings versus those who do not. While most patients may not grasp the science behind their prescribed medications and thus blindly trust their doctors, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam so they can recognize its beneficial impact on their lives. He does not require people to accept Islamic teachings blindly; rather, He desires them to acknowledge their truth through clear evidence. However, this necessitates that individuals approach the teachings of Islam with an open and unbiased mindset. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole ruler of the spiritual hearts of individuals, the abode of peace of mind, He is the only One who determines who receives it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is evident that Allah, the Exalted, will bestow peace of mind solely upon those who utilize the blessings He has provided in accordance with the principles outlined in Islamic teachings. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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